

APRIL

REF. 911.1 AN INTERNATIONAL BAPTIST MAGAZINE  
PUBLISHED MONTHLY

APRIL 10 1946

# MISSIONS

1946

## In This Issue

THIS IS THE PLACE  
WHERE THEY DIED

By Milton Walter Meyer

EVENTFUL YEARS  
IN AN  
OVERCROWDED  
TOWN

By James H. Parker

EASTER BESIDE  
STILL WATERS

By Fred B. McAllister

THE CHRISTIAN  
FAITH SURVIVES  
IN GERMANY

By Chaplain North E. Wood

A FRONTAL ATTACK  
ON AMERICAN  
GODLESSNESS

By Walter E. Woodbury

VOLUME 37

NUMBER 4

15 Cents

Per Copy





## *New Book Is Ready*

**"All over the World"**

The purpose of this new 32-page book is to give a picture of the world needs represented in our Northern Baptist World Mission Crusade.

The booklet deals not only with the great undertaking of reconstruction and rehabilitation that will be needed on our foreign mission fields, but also with the program of advance that is planned for our work in the United States and in Latin America. Names of members of the denomination's COMMITTEE OF A THOUSAND, now in process of organization, will be listed in the book, which has many and interesting illustrations.

*All Over the World* will be distributed free of charge through World Mission Crusade regional, state, and city directors. Single copies may be requested from:

## WORLD MISSION CRUSADE

152 Madison Avenue

+ .

New York 16, N. Y.

MISSIONS is published monthly except in July and August at 10 Ferry St., Concord, N. H., by the Northern Baptist Convention.

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## THE QUESTION BOX APRIL

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What adjourned on February 14?
2. What was produced before the war at \$2.50?
3. Who occupied the Mount Olivet Pulpit on February 3?
4. Where was Major David W. Jones formerly a pastor?
5. What was begun in 1631 and completed in 1648?
6. What will be dissolved on April 8, 1946?
7. What is a mountain of strength in any organization?
8. Where did 48,000 work at the peak of employment?
9. What invasion occurred on April 16, 1942?

Note that the current contest began with September and runs through June, 1946, and is open only to subscribers.

10. Who worked in Shaukone village?
11. Who was assassinated on April 8, 1938?
12. What church has 213 resident members?
13. Who was Arthur Brisbane?
14. What does "Mundele" mean?
15. What is now "a city of the mailed fist"?
16. From where did an American soldier send \$25?
17. Who was noted for her beauty and sympathy?
18. On what date were 2,222 converts baptized?

### Rules for 1945-1946

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 15, 1946 to receive credit

## WHO'S WHO

### In This Issue

► **EMILIE L. DAHLBERG**, wife of Dr. Edwin T. Dahlberg, pastor of the First Baptist Church of Syracuse, N. Y., is Chairman of the Woman's Foreign Board's Committee on Candidates.

► **FRED B. MCALLISTER** is pastor of the Ninth Street Baptist Church of Cincinnati, Ohio.

# MISSIONS

An International Baptist Magazine

**WILLIAM B. LIPPHARD**, Editor

**HORACE H. HUNT**, Business Manager

**MARGARET G. MACOSKEY**, Assistant to the Editor

Publication Office, 10 Ferry St., Concord, N. H.

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For subscription rates see page 256

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APRIL, 1946

No. 4

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► **JESSE H. PARKER** is pastor of the First Baptist Church of Vallejo, Cal.

► **MILTON WALTER MEYER** is a son of the late Frederick W. Meyer, M.D.,

and Mrs. Meyer, missionaries in the Philippine Islands who were executed by the Japanese in December, 1943. (See *MISSIONS*, September, 1945, page 383)



## "Towering O'er the Wrecks of Time"

CARTOON NUMBER 130 BY CHARLES A. WELLS



**N**O AMOUNT of glossing-over and official propaganda will remove the fact that the western world has lost its control and even its influence over the masses of Asia. America's eventual victory over Japan has not redeemed the ignominy and the blindness that characterized the white man's retreat in the years when the armies of Japan were marching southward.

Moreover, the yellow and the brown men of Asia are sensing the meaning of Russia's renewed kinship to the peoples of the Orient. The attitude voiced by the Russian delegate at the United Nations Conference regarding the presence of British troops in Indonesia has not gone unnoticed. The Asiatics realize that all attempts to reestablish the old order and to restore the old systems of imperialistic exploitation over them by the privileged few in Europe who held that power, will eventually result in the third World War. Such a war will certainly end civilization regardless of what it may do in the Far East.

Only the gospel of love, revealed in the cross of Christ, and the Christian missionary stands unbroken and untarnished amid the wreckage of imperialism and white supremacy.

Here is a modern example of the meaning of,

In the cross of Christ I glory,  
Towering o'er the wrecks of time.

— CHARLES A. WELLS.

► ANNIE E. ROOT is Treasurer of the Woman's American Baptist Foreign Mission Society. She was formerly a missionary in China.

► NORTH E. WEST, formerly a chaplain in the U. S. Army, is now taking a refresher course at Northern Baptist Theological Seminary.

► WALTER E. WOODBURY is the Home Mission Board's Secretary of Evangelism.

### February Was Short in Days and Subscriptions

February with its 28 days, which included four Sundays and two holidays, was short both in working days (*only 22*), and in subscriptions which totalled 3,348 as compared with 3,515 in February last year.

Somewhere are 167 subscribers whose renewals were not received in time for registry in February. Among them were many in New England who received copies of *Ski Magazine* (see *March MISSIONS*, page 161) through a mix-up in wrappers at the printing house. Thus they failed to get the expiration notices in time to renew before the close of the month.

Whatever the reason, the February decline changes the score to 11 months of loss while the gains stand at 143 months since the 13-year uptrend began in 1933. If your subscription expires this month, see your Club Manager immediately or fill out the expiration notice in your copy of this issue and mail it direct to MISSIONS' New York Office, 152 Madison Ave., New York, 16, N. Y., with your remittance.

### There Can Be No Excuse For Ignorance

► BEYOND WAR'S DESOLATION, edited by Jesse R. Wilson, is a remarkable 64-page, superbly illustrated booklet, about the size of an issue of MISSIONS, that sets forth the global reconstruction program of the American Baptist Foreign



Mission Society and of the Woman's Society. Tersely the forward states, "What God has led us to see and to purpose beyond the desolation of war is hereby revealed that all may know what is our intention and program for the new day." The photographs are striking in vividness and charm, in pathos and human interest, and the text pages are models of conciseness and completeness. This handsome publication presents the needs on our foreign mission fields geographically, later according to types of service, such as evangelism, medical missions, education, and finally summarizes the property losses occasioned by the war with conservative estimates as to replacement costs. The entire foreign mission program of the \$14,000,000 World Mission Crusade is here presented. With this booklet available nobody can plead ignorance about what Northern Baptists must do in the reestablishment of their foreign ministry in Asia, Africa, and Europe. A nominal charge of 25 cents per copy (20 cents with orders of 10 or more) is asked to defray cost of production. Order copies direct from the American Baptist Foreign Mission Society, 152 Madison Ave., New York 16, N. Y.

## LETTERS

### *From the Editor's Mail Bag*

In his article, "Peace Time Military Conscription," Prof. William G. Mather spoils an otherwise thoughtful presentation by indulging in several far-fetched statements: "The military attitudes of hatred for other peoples." When was that or will that ever be any part of any American peacetime military program? "Glory in destruction of lives and property." That attitude will never be accepted by Americans. "The Army and Navy have never had anything but contempt for international agreements to keep the peace." Such a statement will have to be documented to be believed. "Their childish attempt to keep the secret of the

## Freedom of the Press

THE Constitution of the United States and its Bill of Rights guarantees one of America's most cherished privileges and rights — freedom of the press. That right is accorded to the Franklin College newspaper which from its first issue many years ago has been known as *The Franklin*. It is managed and edited by students and the editorial and managerial staff are always conscious of their responsibility to issue a creditable college paper and to uphold the highest traditions of the editorial profession.



In the office of *The Franklin*. The editor is checking on an article from the last page of the latest issue and the two associates in the picture are busy typing stories and articles for the next issue. As in all newspaper offices, there is no time to waste. Everything must move on a rigid schedule to meet the unchanging deadline.

Perhaps you are interested in journalism as a career. Perhaps you have talents in editorial work and in creative writing. You will find an opportunity to utilize them if you come to Franklin College.

*For Catalogue, Bulletin and other Information Write to  
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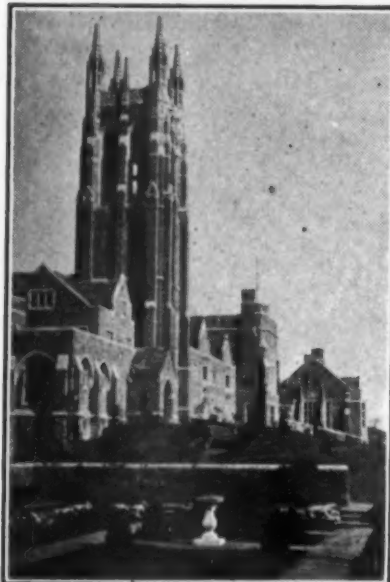
## Franklin College

FRANKLIN, INDIANA

# THE CHRISTIAN COLLEGE

## BEGINNING MISSIONS' ANNUAL SPRING PROGRAM of ANNOUNCEMENTS

The war laid a heavy hand on the American college, and particularly on the denominational institution. Enrolment declined as young men were summoned into military service. Some colleges were taken over by the War Department for military training. Revenue from tuition fees was sharply reduced and lower interest rates caused a drastic decline in income from invested funds.



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*The Chapel Hour* will be under the leadership of Dr. Charles Lyon Seasholes of Dayton, Ohio; and *The Alumni Orator* will be Dr. Charles Banning of Massachusetts.

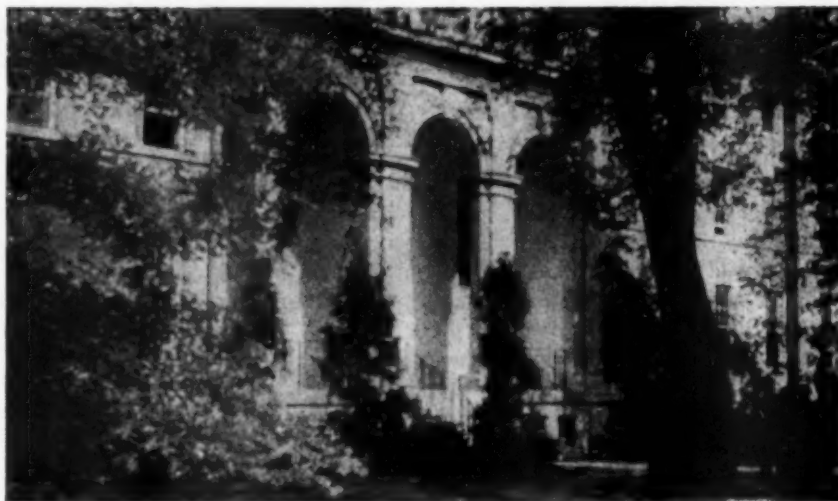
Limited accommodations are available for Alumni and friends who will want to come here for the whole or part of these exercises. *For information write to*

DEAN OREN H. BAKER, Ph.D., 1100 South Goodman Street, Rochester 7, N. Y.

non-secret atomic bomb." Is it they or the responsible heads of three great governments who are trying to keep this secret? If war comes again the atomic bomb may never be used, just as poison gas was not used in this war for fear of retaliation. "There is a certain repressed desire by some of the rank and file of the American Legion to wish the lives of others to be upset as were their lives in 1917 and 1941." Is not that statement a bit un-Christian? Lest any imputing of motives be indulged in, let me state that (1) I am not a Regular Army Chaplain, (2) I am not remaining in the Service, (3) no one suggested that I write this. After going through the bitterness and anguish of two wars, my own plea for the sake of peace is that we have a strong America, girded primarily with spiritual and moral strength but also, as long as we still live in an unregenerate world, an America strong in other ways so that, if war strikes again, we will not have once more on our consciences the blood of thousands of our

### CROZER THEOLOGICAL SEMINARY CHESTER, PENNSYLVANIA

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# IN THE POSTWAR WORLD

By BAPTIST SCHOOLS, COLLEGES, and THEOLOGICAL SEMINARIES

Now the war is over and the institutions featured on these pages are determined to do everything possible to furnish proper training for the young people enrolled as students. Theological seminaries, colleges, schools—all deserve hearty Baptist support. They can be recommended with confidence to any young people interested in college, the ministry, or missionary service.

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Lewisburg, Pennsylvania

countrymen dead because of too little  
and too late.—Post Chaplain *Bryant  
Wilson*, Camp Beale, Cal.



I write to applaud MISSIONS for the excellent article by William C. Mather on "American Peacetime Military Conscription." It has been a long time since an article as bold as this has been published. By all means keep up this emphasis against conscription peacetime! I have one small criticism, however, and that is that such an article should have been bordered by five stars, the highest symbol of militarism. —*James W. Abrecht*, Skillman, N. J.



Aren't you naively begging the question when you assert in your recent editorial that mere "fraternization

MISSIONS

## "13,553 AMERICANS A MONTH"

Yes, 13,553 Americans a month are ministered to by 42 of the men students who are enrolled in the Practical Work Conference in the Berkeley Baptist Divinity School. Added to this service is the work of many other students who are enrolled. Tomorrow will find them in fulltime work—leaders of millions.



Professor  
Maurice Jackson

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For information write to President Sanford Fleming, Ph.D., 2606 Dwight Way, Berkeley 4, California

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July 22-26 — H. P. Van Dusen, James W. Clarke, W. C. Craig, Paul Irwin, John Knox.

July 29-Aug. 2 — Gerald Kennedy, Paul Scherer, Wesner Fallaw, Boynton Merrill, James Mullenburg.

August 5-9 — "The Meaning of Psychology for Religious Work." (Sponsored jointly by Commission on Religion and Health of Federal Council of Churches, and Union Seminary.) Harry Bone, Rollin Fairbanks, Paul Tillich, Liston Pope, Thompson Shannon and others.

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could end the present deplorable controversy" in the Northern Baptist Convention? My several years of exposure to the various philosophies of religion as a student in some of our leading church-related universities compels me to disagree with your thesis unequivocally. In my evaluational judgment the theological cleavage be-

tween religious liberalism and conservatism is as irreconcilably prodigious in its sphere as that between collectivism and capitalism or totalitarianism and democracy in their spheres. The real basis for denominational congruity is not fraternization but New Testament normative Christianity.—*Rev. A. G. Emerson, Watertown, S. D.*

You don't like the British, do you?  
—*F. H. Sterne, Endicott, N. Y.*

NOTE.—MISSIONS likes all people, irrespective of nationality or race, commends all for the good they do and tries to be fair and objective in condemning the evil they do.—Ed.

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Your article on Canada in which you seem to condemn the expulsion of the British loyalists from the American colonies to New Brunswick would indicate that you had no ancestors in the American colonies at the time of the Revolutionary War. The expulsion of the Loyalists or Tories from the U. S. after the Revolutionary War was advisable. These Tories had been helping the British at every opportunity. They instigated the Wyoming massacre. They drove my ancestors out of New Jersey who were Baptists,

among them John Hart who signed the Declaration of Independence. I had 12 ancestors in the Revolutionary War. If you are not a citizen of the U. S., be one. Where would the world be today if it were not for the U. S.? — Allen R. Moore, Seattle, Wash.

NOTE.—MISSIONS has occasionally been charged with being anti-British. And now Reader Moore criticizes it for having been pro-British in feeling sorry for the British loyalists expelled to New

## THE SCHOOL OF NURSING of Alderson-Broaddus College

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He was elected Teepee Day Chief last fall and serves as president of the SFCCA on the campus in addition to being pastor of a near-by church.

### Music and Dramatics

HELEN HUTCHENS teaches in Worthington, Minn., high school, and is active in the Baptist church there. Miss Hutchens received training for her teaching career at SFC. A.B. Degree granted in 1945.



### Biology Teacher



Former seaman FRANK KLOXIN is majoring in biology at SFC. He and Mrs. Kloxin are active workers at Emmanuel Baptist church.

VETERANS from nine states are studying with Frank at SFC under the G.I. Bill.

...

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DIRECTOR OF PUBLIC RELATIONS  
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Brunswick who experienced in 1783 the same fate that is being experienced by the expelled Germans from Russia, Poland, and Czechoslovakia. It's hard to please everybody.—Ed.



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*"But as his part is that goeth down to the battle, so shall his part be that tarryeth by the stuff; they shall part alike."*

1 SAM. 30: 24

FOR FURTHER INFORMATION,  
ADDRESS:

Director of Public Relations

**Northern Baptist  
Theological Seminary**

3040 Washington Boulevard  
Chicago 12, Illinois

Your editorial, "A Significant Triple Record in Church and Pastor Relationship," arrested my attention, particularly the question, "From Maine to California, where is the Baptist church with anything like a comparable record?" I write to inform you of a Baptist church with a comparable record. On February 25th Dr. H. K. Williams of Alpha Baptist Church in Philadelphia completed his 40th year as our pastor in continuous service. During his long leadership we have grown from a very small church and meagre equipment to our present membership of 1,200 with probably the largest Baptist Sunday school in Pennsylvania, plus very generous support of our Baptist missionary causes and support of four missionaries, including Dr. Everett S. Burket of China who

had an article in the same issue of *MISSIONS*. He is several years this side of the threescore and ten and still going strong.—*Anna Magennis, Philadelphia, Pa.*

NOTE. — To Dr. H. K. Williams, hearty congratulations for a distinguished pastorate and a long and honorable record in the Baptist ministry. — Ed.

May I call attention to an error in your fine tribute to Booker T. Washington in February *MISSIONS*. On a visit to Tuskegee Institute in 1937 I learned that the family Bible of James Burrough, the slave owner of Booker Washington, records his birthday as April 5, 1856, or two years earlier than he himself had known during his life-

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time and as he stated it in his autobiography, *Up From Slavery*. I should like to make a motion that from now on we, and by that I mean we white folks, celebrate Booker T. Washington's birthday on April 5th of each year.—*Rev. John D. Brady, Lincoln, Neb.*

I can well imagine that *MISSIONS* receives plenty of brickbats that do not even get into your column of letters. One of the faults of people who really enjoy periodicals like *MISSIONS* is that they never take the time to sit down and write to that effect. Keep up the good work and realize that *MISSIONS* is doing a splendid job.—*Prof. Vernon D. Bodein, Iowa State Teachers College, Cedar Falls, Iowa.*

Let me say how much I enjoy *MISSIONS*. Your informing missionary articles, your thought-provoking editorials, and your straight-forward

comments on our denominational policies and interests meet with my

hearty approval.—*Rev. Milton R. Schroeder, Superior, Wis.*



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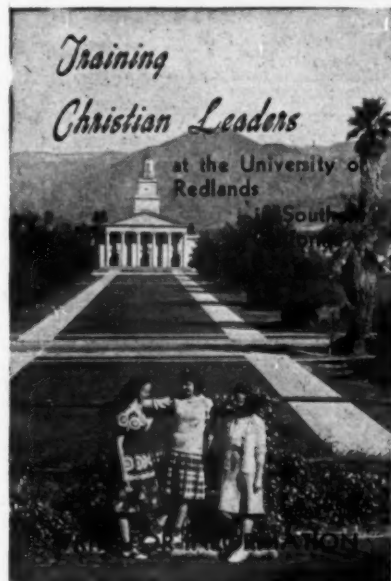
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## DO YOU KNOW THAT...



FROM THE APPOINTING OF  
ADONIRAM AND ANN JUDSON IN 1814 DOWN TO THE  
PRESENT, 2383 MISSIONARIES HAVE GIVEN A TOTAL  
OF MORE THAN THIRTY-SEVEN THOUSAND YEARS OF  
SERVICE IN FOREIGN FIELDS. THIS WORK, INITIATED  
IN BURMA, SPREAD TO ASSAM, SOUTH INDIA, BENGAL-  
ORISSA, CHINA, JAPAN, THE  
BELGIUM CONGO AND THEN  
TO THE PHILIPPINES.



178 NORTHERN BAPTIST MISSIONARIES SAILED TO  
AFRICA AND ASIA DURING THE WAR.

202 MISSIONARIES WHO HAD BEEN  
DISPLACED FROM THEIR REGULAR  
FIELDS RUSHED PLANS TO RETURN  
TO THEIR FOREIGN STATIONS AT  
WAR'S END.



328 NEW APPOINTEES ARE CALLED  
FOR IN POSTWAR PLANS TO SPEED  
THE WORK OF NORTHERN BAPTISTS  
ON FIVE CONTINENTS.





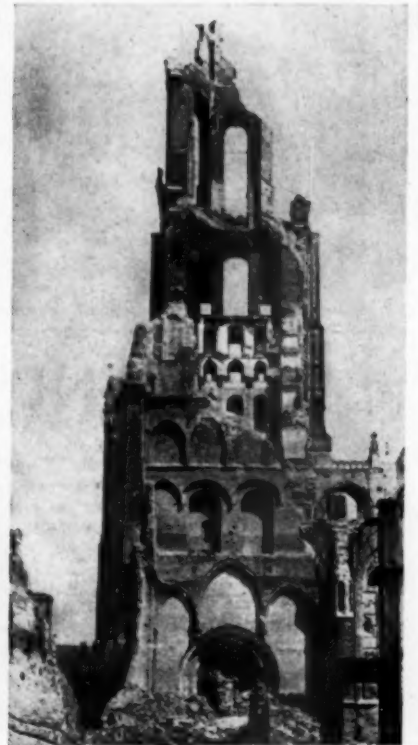
Photo by Keystone View Co.



Photo by Ewing Galloway

## The Redemptive Shadow of the Cross Replaces the Destructive Shadow of Death

*Slowly the shadow of the cross moves over the earth and replaces the wartime shadow of death, thus symbolizing the hope for a better world built upon the principles of Him who gave the cross its eternal meaning. Undergirding the reconstruction of church edifices, and bringing relief to millions of destitute human beings, essential as these are, must be the redemptive message of Good Friday and of the abiding presence of a living Christ. For these constitute humanity's only hope of enduring peace*



**Bomb-shattered churches of Europe. Photos by Robert Root, special correspondent of the World Council of Churches**

# MISSIONS

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APRIL 1946

## What Price Loyalty and Conviction?



O Yale University's Alumni Fund last year 15,511 alumni gave \$331,034, thus making it a record year. There were 348 more contributors than in any previous year and gifts exceeded by \$38,088 the previous high total. "This generous response in the face of war conditions and the wide dispersal of many Yale graduates," said Fund Chairman R. H. MacDonald, "reflects the deep interest and loyalty of the alumni all over the world."

In response to its Christmas appeal *The New York Times* received for its ONE HUNDRED NEEDIEST CASES, \$372,536 from 13,043 contributors. Previous records were 12,890 givers in 1926 and \$345,790 in 1930. "All gave eagerly and cheerfully," reported *The Times'* campaign summary. "Many gave at personal sacrifice to help those in greater need of material aid or of friendly guidance than themselves. Rich and poor, children and adults, people from all walks of life shared in lifting the burden. Thus THE HUNDRED NEEDIEST entered not only a new year, but also a new life of hope and promise."

From remote Guam in the Pacific Ocean a homesick American soldier sent a check for \$25 to his Baptist church in Yonkers, N. Y. To his pastor he wrote, "I send the enclosed offering to our church because even here on the other side of the world I realize anew that the church of Christ is our main support in building a new world."

Here are three superb examples of the motivating impulses that prompt human generosity. Loyalty, sympathy, conviction — these three produced the gifts mentioned. For Yale men it was loyalty to an institution, its traditions and

spirit, its contribution to American character and culture, and an appreciation of what Yale has meant to the alumni since they left its campus, that prompted such gifts. Response to the appeal of *The New York Times* was prompted by human sympathy for those in need. It was a sense of comradeship with those in distress, a realization that but for the grace of God the giver might be in similar dire circumstances, and a recognition of individual responsibility of the fortunate toward the victims of misfortune. Finally the lonely soldier, meditating on the mission of the church, was prompted to send his check by a new conviction that humanity can be saved only through Christ, and that only on His principles, as proclaimed by the church, can man find a way to build a new world on the ruins of the old.

These three impulses—loyalty, sympathy, conviction—this month must also motivate Baptists who on April 30th face once again the close of their missionary fiscal year. Loyalty to the denomination and its global missionary institutions, sympathy for a suffering humanity that is touched, healed, and redeemed through Baptist ministering agencies, and a new, unswerving conviction that "neither is there any other name under heaven, that is given among men, wherein we must be saved," these are for Baptists the motivating impulses. To reject or disobey them means disaster. To obey them and to allow them full sway means the successful close of another year of ministry to a needy world in the name and spirit of Christ.

Obedience to loyalty, sympathy, and conviction always and everywhere carries a price.

Are we willing to pay it?

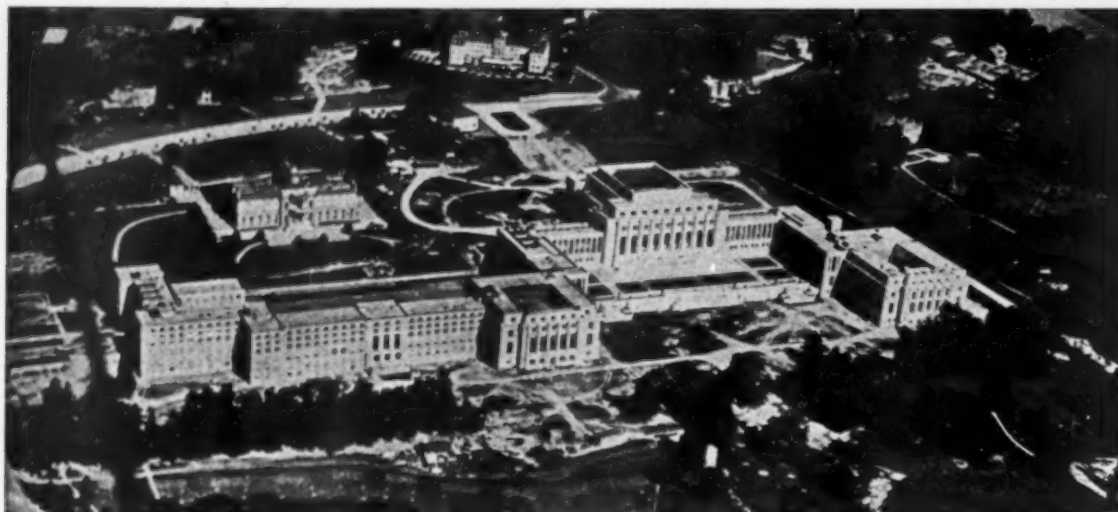




# The World Today



Current Events of Missionary Interest



*The palace of the about to be dissolved League of Nations on its picturesque site overlooking Lake Geneva in Switzerland. The extreme right wing is the famous Rockefeller Library*

## **The World Bids Farewell to the League of Nations**

**E**ARLY in February a notice went to all member states in the old League of Nations summoning delegates to a final League meeting on April 8th. Chief item on the agenda will be the dissolution of the League and the transfer of its archives to the new United Nations organization whose first session met recently in London. (See editorial, "The Futility of Sweeping a Room," on page 222.) What will be done with the League's magnificent property on Lake Geneva and the great Rockefeller Library must also be determined on April 8th. Various reasons accounted for the failure of the old League. Chief among them were two: (1) the absence of the United States and of Soviet Russia, the former in the throes of a postwar isolationism and the latter in the agony of communist reorganization, and (2) the use of the League chiefly by England and France to preserve the European status quo and to enforce the unjust Versailles Treaty of Peace. Soon two great crises emerged which the League was unable to solve, the invasion of Manchuria by Japan in 1931 which proved to be the prelude to Pearl Harbor 10 years later, and the invasion of Ethiopia by Italy in 1935 which proved to be the prelude to the invasion of Poland by Germany four years later. The finest summarized explanation for the League's dissolution was stated by the Ethiopian delegate to the San

Francisco Conference (See MISSIONS, June, 1945, page 304), "The League of Nations preferred the abandonment and death of Ethiopia and thus it insured the death and dissolution of itself." It is earnestly to be hoped and prayed that the new United Nations organization has learned the lesson of history.

## **There Are Six Factors In the Problem of Palestine**

**D**URING the 10 years of nazi persecution of the Jews in Europe probably 6,000,000 Jews lost their lives. Today about 1,600,000 remain. American Jews are now raising a fund of \$100,000,000 to aid these destitute and wretched survivors of the nazi terror and to finance the establishment of a national home for the Jews in Palestine. Conditions in the Holy Land are increasingly tense in opposition to this plan, as evidenced by recent outbreaks of violence and Jerusalem is now "a city of the mailed fist, sprouting barbed wire and pillboxes." The appointment by President Truman and Prime Minister Attlee of an Anglo-American Palestine Commission thus injects the United States into the problem. On the arrival of its 12 members in London a delegation from the Arab League announced to the commission that the five Arab governments represented would reject any solution of the Palestine problem that meant the establishment of a Jewish national state. There is probably no international issue before the

world today as complicated and fraught with global peril as Palestine. Six factors must be recognized.

1. The historic Jewish claim to Palestine as the original home of the Jews.
2. Palestinian possession by the Arabs and objection to any transfer to Jewish sovereignty.
3. Christendom's interest in Palestine (Roman Catholic, Eastern Orthodox, Protestant) as the land of the Bible and of the origin of the church.
4. British imperialism that must protect its empire life-line through the Mediterranean Sea and check Russia's evident desire to expand Russian influence into that area.
5. American involvement through guarantee of the Balfour Declaration, through President Roosevelt's promise to the King of Arabia, through exploitation of Arabian oil resources, and the appointment of the Anglo-American Commission.
6. Russian expansionism, objection to the Commission as only another means of delay, and Russia's claim that the Palestine problem now belongs to the United Nations for solution in its Assembly or Security Council.

How to reconcile these six conflicting interests and find a solution, just, satisfactory, and helpful rather than harmful to world peace, is one of the most difficult problems that human wisdom ever faced.

### ***India Again Threatened With Disastrous Famine***

INDIA for centuries has been a land of abysmal poverty and famine. Another seems at hand. Late in February the British Viceroy of India broadcast that India was 3,000,000 tons short of food requirements. Grimly he announced that each person would have a daily ration of 12 ounces of grain. *Imagine an American trying to live on 12 ounces of grain per day!* Heavy manual laborers will be allotted four additional ounces. Meanwhile a delegation went by plane to London to ask the British Government for greater wheat allocation. The delegation planned also to lay India's desperate food plight before the American Government in Washington. Admitting that vast areas in Europe and China also face famine, the Viceroy appealed for sacrifices by rich and poor. "If we meet the crisis together," said he, "we can get through the year without disaster." Not so optimistic is Dr. V. K. Rao of the delegation to London. "Unless a great deal of wheat is sent to India," he warned, "millions of people are doomed to die." The threatened famine has immense global political implications. "If India, with nearly one-fourth of the world's population, were allowed to starve," said *The New York Times*, "the chasm of distrust between

Orient and Occident would be too wide ever to be bridged in our generation." Famine in India is of historic missionary interest to American Baptists. It was during the disastrous famine of 1877-1878 that Dr. John E. Clough, pioneer missionary in India, turned his efforts to digging irrigation canals and other relief work. Although personally satisfied as to the readiness of his converts for baptism, from March 11, 1878 to June 16, 1878 he refused baptism to everybody so that there might be no occasion for questioning the sincerity of his converts. Finally came the great mass ingathering and he yielded. It culminated with 2,222 baptisms on July 3, 1878.

### ***A Significant and Welcome Victory For Christian Humanitarianism***

A VICTORY for Christian humanitarianism and the influence of the Christian church is evident in President Truman's authorization on February 20th for relief in Germany. Heretofore the Washington administration, on the mistaken supposition that the American public insisted on harsh treatment of Germany, has been adamant in refusing to permit relief efforts. A recent editorial in *The Reformed Church Messenger* headlined that policy as MANIPULATED STARVATION. Eventually repeated protests of church bodies, an avalanche of correspondence, protests by 34 Senators, and publicity in the church press, had the desired effect. The President has designated eleven national relief agencies as THE COUNCIL OF RELIEF AGENCIES LICENSED FOR OPERATION IN GERMANY. Following the familiar alphabetical pattern this will become known as CREALOG. The eleven agencies now permitted to solicit contributions for relief in Germany are as follows:

AMERICAN FRIENDS SERVICE COMMITTEE  
CHURCH OF THE BRETHREN SERVICE COMMITTEE  
CHRISTIAN SCIENCE WAR RELIEF COMMITTEE  
FEDERAL COUNCIL COMMITTEE ON OVERSEAS RELIEF  
AMERICAN FEDERATION OF LABOR  
LUTHERAN WORLD RELIEF COMMITTEE  
MENNONITE CENTRAL COMMITTEE  
NATIONAL C I O COMMUNITY SERVICE  
UNITARIAN SERVICE COMMITTEE  
NATIONAL CATHOLIC WELFARE CONFERENCE  
THE LABOR LEAGUE FOR HUMAN RIGHTS

For the present shipment of relief supplies to Germany is limited to 2,000 tons each month. Northern Baptists cooperate with the American Friends Service Committee and with the Federal Council's Committee on Overseas Relief. Appropriations are made through the Baptist World Relief Committee.

**REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 221**



*An architect's drawing of the ruins of buildings and campus (above) of Central Philippine College, and of the chapel in the grove at Hopevale (right) where the 11 missionaries and a 10-year-old son worshipped before they were captured and executed by the Japanese*

## This Is the Place Where They Died

By MILTON WALTER MEYER

*In the serene quiet of a tropical forest the son of Dr. and Mrs. Frederick W. Meyer, two of the martyred Philippine Islands missionaries, found Hopevale where the party of 11 missionaries and a 12-year-old son had taken refuge and where they were captured and executed by the Japanese. You will find this a deeply moving story of an American youth on temporary Army leave who went back to see again his boyhood home and the place where his parents had died.*

**M**ANILA, once known as the Pearl of the Orient, was now shorn ignobly of its luster, its beauty compromised by the destructive force of modern-day warfare, its



brilliance deadened by stagnation under the Japanese occupation. Although the streets had not changed any from the time when I was there before the war, the historic Spanish section, Intramuros—"within the walls"—was almost totally gone. Here had stood the earliest churches and government buildings; it also housed thousands upon thousands of tenement dwellers in ancient rambling Spanish houses. Not a building was now intact, save for the thick stone walls of the old churches. The whole area was levelled



flat. Gone was the entire community. Nor was destruction limited to the old section of the city. Almost all of the modern apartments and office buildings had been wrecked. The colonnaded Philippine Legislative building lay in shambles. The large port area, full of warehouses, had been gutted. Although buildings were standing, there was nothing in them, only bare columns of steel, without partitions, floors or ceilings. Walking around in the neighborhoods I had lived in, I noticed many places of personal interest gone. Churches where I had worshipped in, schools which I had attended, homes where I had lived; all had been ruined. It seemed so utterly different that it was unbelievable. Almost as pitiful was the destruction of the trees. Beautiful acacias, givers of needed shade from the hot tropical sunshine, had been hollowed by flames and were now withering away to no more give out their green beauty. Total war spares neither man nor nature.

After a week of waiting in Manila I boarded an army plane and headed southward. The plane was filled to capacity. Negro soldiers sprawled over the barracks bags. Legs and arms spewed out in cramped directions, aching to find a bit of free space. Landing at San Jose, Mindoro, we trailed out to stretch our legs. The ubiquitous Red Cross girl was there with sandwiches and refreshing cold drinks. A few passengers got off; many more embarked. "A capacity load," I heard someone say, and I believed it upon re-entering the cabin. The next stop was Iloilo.

Several days were spent in Iloilo. Destruction of mission property was much in evidence. The whole campus of Central Philippine College had been destroyed and leveled to such an extent that it was difficult for me to locate the various homes of the missionaries. Everything that had been built of wood was gone. The buildings whose walls were of reinforced cement were standing, but thoroughly gutted. It was pitiful to see those gaunt remains of halls of learning now mutely standing desolated, embracing nothingness, their usefulness gone. It leaves an uncanny feeling. Forcibly they remind one of their former utility. The College is now carrying on in the former Student Center in Iloilo. These old wooden buildings had been used as stables by the enemy. The Iloilo Mission Hospital had also been badly destroyed. The U. S. Army had fixed up part of the main building, but the adjacent nurses' home is totally in ruins.

I found out that trains to Capiz had resumed their twice-daily trips. At the rambling barn-like Iloilo station I esconced myself in one of the railway cars. It was good to hear the dialect again; from all sides a constant chatter kept up. Words that I had forgotten came back to me. A stout lady was discoursing most volubly on the high prices of commodities, and enjoyed being the center of attraction through virtue of possessing the loudest voice. Canned milk was still expensive at 50 cents a can. Yet it was nothing like occupation days, she explained, when a case of 24 cans cost \$1,000, emergency money, or



*Two of the ruined buildings on the campus of the Central Philippine College*

Mickey Mouse money, as it was also widely called! A vendor on the train was trying to sell an ordinary, simple white sheet for \$10. And so it went. After a three-hour wait, a little fragile-looking engine reared into view and slowly we started off.

The evening wore on into the night; the little train seemed determined to stop at every little path along the route to entrain or to discharge passengers. What had ordinarily been a four-hour trip lengthened out into an eight-and-a-half-hour ride. Along the way vendors hawked their food stuffs at outrageous prices, taking advantage of the hungry souls on the train who towards midnight were ready to pay almost any price for any food.

Capiz was finally reached at 1.30 A.M. The mission compound buildings were still standing! It was a joy to see them intact. I had heard that the hospital, where my father had been the doctor for 22 years, had been burned, but it turned out that the burned hospital was in the interior of the island and not the hospital at Capiz. And my old home on the hill was saved! After four and a half years of war and of fervent desire to return home, it was too big a joyful event for me to grasp immediately. In a daze I wandered around the compound in the middle of night, taking in everything.

Suddenly an armed guard shouldering a rifle approached. I learned that a detachment of American Military Police had taken over the hospital for temporary headquarters. This was one of their Filipino guards. Army jeeps lined the hospital entrance. How odd to come all the way around the world and find MPs at your doorstep in this off-the-beaten-track town. The guard volunteered to put me up on a cot in a room in the hospital. *It turned out that it was the very room in which I had been born!* A cycle had completed itself.

The next morning I moved up to my home on the hill. It had been thoroughly looted by both civilians and the enemy. Almost every porch railing was gone, presumably for firewood. Whole cupboards had been ripped out of the dining room. Toilets and bathtub were missing. For a house, such as ours was, to survive almost wholly intact in twice-burned Capiz was a miracle.

Hours were spent in just wandering around the yard. Every tree, every shrub had a history. I had laid them all out shortly before leaving home in 1941 to go to college in America. The house had undergone quite a history under the occupation. The Japanese colonel in command of all the troops in the province used it for his living quarters and office. Prominent Filipinos held under suspicion had been imprisoned there.

The grapevine worked fast. The whole town soon found out that a son of Dr. Meyer had returned. It was with pleasure that familiar faces were seen once again. Filipino teachers of the Baptist Home School had long conversations. As they had taught me from first grade on up through seventh, I had learned quite a bit about my childhood. Former nurses came in. Our former cook walked in 15 miles. She regaled me with all the delicious recipes my mother had taught her. One thought nothing of walking, for especially under the occupation a 100-mile jaunt on foot was not uncommon. It was often the easiest and least suspicious method of getting places.

All had a story to tell; unbelievable stories they were. It is hard to imagine that such good friends had undergone so much. The governor's family may be cited as typical. During the siege



*A corner of the beautiful and spacious campus of the Central Philippine College in the years before the war*



*The student choir recessional at the close of a chapel service in the Central Philippine College*

of Bataan, the governor, Mr. G. Hernandez, a Baptist layman, was responsible for sending three shiploads of rice and food to the beleaguered defendants of the peninsula. I read letters of commendation to him from General MacArthur and the late President Quezon. When the invasion of Panay came on April 16, 1942, they escaped to the interior hills and swamps, forever on the go, endlessly changing places of refuge. He was one of the first Filipinos to reach Leyte when the Americans landed, information which he had gathered by keeping in contact with the guerrilla forces. Those people who did stay in the country towns always kept a pot of rice and an armful of clothes handy to make a hasty escape when it was announced that the enemy was coming. Time and again friends did this. Age was immaterial. The nonagerian widow of the first Baptist minister in Capiz, in company with her two daughters and granddaughter, was fleeing down a river in a small native boat when it capsized; it was a miracle any were saved. Many Filipinos lost their lives. Every family had missing members. There are unsung heroes and deaths in every hamlet.

There had been more than physical destruction under the occupation. There had been an insidious cultural stagnation. For three years all organized democratic western ways of education had ceased; students were for the most part in hiding, fleeing constantly in hills and swamps, or had they remained in the towns, they were forced to study *Nepongo*, or as it might be termed, Japanese for the Millions. As a result everyone was anxious to resume their studies. To the school in Capiz came townsfolk bringing chairs and desks eager for their children to take up once again the ways of the classroom, ways that were less exciting than the risky resistance campaigns. Enemy barricades were taken down by the students, trenches filled in, bloodstains washed off the walls and bullet holes covered. There had also been a needless loss of life under the occupation because of lack of proper medical treatment in faraway places of refuge. What could ordinarily have been treated in normal times went uncured oftentimes fatally.

I wandered through the halls of the hospital. The name "Emmanuel Hospital" had been painted over by the enemy. O men of foolish intent! As if ye could cover up the name and unconquerable spirit of those whose life work it was! I walked through the empty wards, the private rooms, the nurses' home, and downstairs in the classrooms and the laundry rooms.

"I used to work in the laundry room as a spy," a church member told me.

"A spy?" I repeated, slightly startled, looking at her.

"Yes, a spy. During the occupation, the compound was taken over by the Japanese for a garrison and the townspeople were forbidden to come anywhere near it. But I heard that they needed some washwomen. So I applied and found out how many enemy troops were stationed there, their disposition, weapons and defense precautions. This information was passed on to the guerrillas. They didn't suspect a thing. Old ragged clothes were worn. When you had any dealings with the enemy, you looked as unpresentable as possible. When I found out all I wanted, I just quit."

I had been home for about two weeks when Dr. Elmer A. Fridell, Secretary of the Foreign Mission Board, came to Capiz. He had been out



in the Philippines on a tour of inspection, assessing damages done and finding out the needs of the brethren there. I introduced him to the Capiz folk and all were grateful for this official manifestation of continued interest in the work. That this was undertaken so shortly after the termination of hostilities gave added weight to continuing Philippine-American cooperation in these trying times. Dr. Fridell and I returned to Iloilo via Hopevale, located in the interior of Panay. With us were Mr. Alora, the General Secretary of the Philippine Baptist Convention, and several other Filipinos who were associated with Hopevale while the missionaries lived there.

Hopevale! High in the mountains, surrounded by ridges, the boundless skies for a limitless roof, peopled by thick towering hardwood trees, Hopevale is located about seven miles from the main inland road. The ascent up was rather steep. In the early morning sunrise we started to climb up and up the bare mountain ridge. The view became more gorgeous the higher we climbed. The top of the ridge was reached after about half-an-hour's climb. We rested under a lone large tree before making the descent into Hopevale, which lay in a forested glen entirely surrounded by hills on all sides but the north. It took about an hour and a half to reach the site of the first home in Hopevale. All the missionary homes were gone; they had either been destroyed by the enemy at the time of the capture, or had deteriorated in the course of time. The stone steps, though overgrown with weeds, were discernible; steps which led from one home to the other. Here was the site of the Roses' cottage, there the Covells, here the Rounds, over yonder Miss Dowell's and Miss Erickson's cottage, on a common path, going down a gently sloping hill, at the bottom of which was a little stream, where the laundry was done.

Jumping across the stream, we took up the path again and in a few minutes later Cathedral Glen was reached. O sacred shrine! Outdoor communion with God in His holy temple. It had been kept beautifully intact; the path came in behind the altar and led down beside the stone bench on one side. As one faced the altar, the built-up lectern was on the left, the pulpit on the right; beneath the lectern was a small space for the organ. In the middle in front of the altar



*The Katipunan Baptist Church near Hopevale, Philippine Islands, beneath the communion table of which are buried the remains of the executed missionaries. Mr. Milton Walter Meyer, author of this article and son of Dr. and Mrs. Frederick W. Meyer, stands in front with three Filipino Baptists*

was a built-up hearth; it could become chilly and a fire was oftentimes necessitated. Behind the altar was a huge tree, hollowed out inside; saplings stood about it. Stone benches lined the two sides and rear of the small quadrangle. Stone cliffs on two sides rose up abruptly for some 50 feet high. At the rear the floor of the little glen sloped off into a gulley covered up by many trees.

In this outdoor cathedral Dr. Fridell conducted a service. We had the honor of being the first Americans to visit it since the martyrdom. All around the trees rose up and up in stalwart shapes. Out of the serene quiet of the forest life came the voice, reverent and calm as in the days of yore: "Be still and know that I am God." I stood in the spot where my mother so often sang at the Sunday services. "Were you there when they crucified my Lord?" . . . "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that publisheth salvation." . . .

Several of the men accompanied me to Emmanuel Glen where had stood my parents' home. Rafters and posts lay on the ground, partly covered by the humus floor. The stone steps were yet preserved. The guide pointed out: "Here used to be the porch, the living room there, the windows here." I closed my eyes and

imagined the forest home of Mother and Dad.

As we returned, one of the guides told me his story of a trip up to Manila during the occupation. This elderly Filipino gentleman shortly before the outbreak of war had been badly burned in a gasoline explosion. His hands were crippled as a result. Treatments had been started on his hands, but these were interrupted shortly, although enough aid had been given to save his life. He had been so grateful towards medical missions, that not only was he baptized into the church, but he went up to Hopevale with the missionaries in endeavor to be of service. When my father called for a volunteer to go up to Manila in August 1942 to send money to my brother Richard and find out news of him at the Santo Tomas Internment Camp in Manila, he unhesitatingly chose to go. He left his family behind. Without accepting any pay, he disguised himself as a beggar, affected the palsy and hiding money for Richard in the partition of a cane, he traveled through 300 miles of enemy-infested water and islands without incurring suspicion. The mission was accomplished in Manila. Meanwhile, as he was away, the guerrilla forces on Panay had gained the upper hand, and the Japanese in an effort to blockade the island forbade any native sailboat to approach. It was in such a sailboat, in company with two other boats, that he was returning unknowingly. They had all but reached the shores near Capiz town when a small Japanese man-of-war bore down. Instinctively all three fled, but the other two boats were caught up with and every single person in them was massacred. The third sailboat landed and the man returned with news about Richard and Donald Rounds. To such great extents would loyal Filipinos go, to help the missionaries out.

As we returned, Mr. Alora told me of plans for the future of Hopevale. The Philippine Baptist Convention has in mind to turn it into a missionary retreat. New cottages are to stand on the sites of the missionaries' homes, each to be named after the respective missionary. Hopevale has possibilities of a boys' camp. Such camps are novelties in the Philippines, yet one could be developed on the site to provide for Christian fellowship for the younger generation. With the nearby stream, a little swimming pool could be developed. Other recreational facilities could be maintained. On the open table land a rural settlement project could be started; the land is fertile and productive. The Philippine government has donated 100 hectares of land wherein Hopevale lies. Filipinos all share a keen interest in the future of Hopevale. As a place of pilgrimage it has already held the hearts of all.

On the return plane to Manila flying over Panay I looked down upon the hills through which I had walked. Far down lay Hopevale, keeping a part of my heart forever, although distant physically I may be. New horizons in this war-torn country hove into view. Up in the clouds new horizons of thought also expanded, broadened horizons of Christian fellowship. An entry in my mother's diary in December 1942 kept ringing in my ears as we winged further and further away, lines which were written under trying conditions, yet managing to convey anew the teachings brought by the Prince of Peace on the shores of Galilee: "*May the news soon to come be of tolerance and love, peace and happiness for all nations and peoples.*"

These are they who came out of great tribulation; these are they who bequeath unto us, the living generation, words of hope, of comfort and of Christian inspiration.



# A Frontal Attack on the Godlessness of America

By WALTER E. WOODBURY

**W**ORKING together to make 1946 the greatest year in Lay Evangelism in the history of American Christianity are 30 denominations. Secretaries of Evangelism, representing 20 communions, have been laying plans for two years past. Last December from coast to coast in 50 one-day Pastors' Conferences the plan and its possibilities were presented and discussed. Pastors' Clinics in Home Visitation have been held in order to train pastors in giving experienced leadership to their own churches in the latest and most effective procedures in lay evangelism.

At the Northern Baptist Convention in 1944 in Atlantic City, delegates were introduced to six young women evangelists who had been appointed to reach the children of America for Christ and the church. A well-tested program for "Winning the Children for Christ" was launched throughout our convention territory in an attack upon the godlessness in which millions of American children were being brought up. Attractive programs and materials were provided to attract unchurched children to nearby Baptist homes for an hour a week for five weeks to introduce them to Christ and to enroll them for further instruction in some church school. In the first 12 months, Baptist women in every state in our Convention territory were trained in using this program of Bible Story Hours in the homes. Primary and Junior teachers were trained to more effectively teach the gospel to small children in our church schools. Parents were challenged to train their children to become dependable Christian citizens. The possibilities in this program are well illustrated by what happened at Calvary Baptist Church in Trenton, N. J. Miss Margaret L. Crain reports five neighborhood meetings with 53 children enrolled, 21 of whom attended Sunday school after the very first Bible Story Hour experience. At Alleghany Avenue Baptist Church, Philadelphia, 10 homes held Bible Story Hours and 35 children were brought into the church school. Later 30 out of 60 parents of these unchurched

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*Amazing results are already reported from the nation-wide campaign of lay evangelism in which 30 denominations are cooperating through their departments of evangelism in winning men, women, and children to Christ, and in increasing American Protestant church membership.*

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children were won for Christ and the church in a few nights of home visitation by the deacons.

At Atlantic City in 1944 Northern Baptists took still another forward step in Evangelism in the appointment of four Directors of Home Visitation Evangelism and a Director of Evangelism for our Baptist Youth Fellowship. Rev. William J. McCullough and Rev. Samuel A. Fehl were placed in the eastern states and Rev. Paul Smith and Rev. Ray Dugger in the middle west. Two of them specialize in leading city



*Mr. R. E. Boucher and Mr. Lester Souther of Pittsfield, Mass., making a Home Visitation Evangelism call*





*Pastor H. A. Schlink, Morningside Baptist Church (standing), Pittsfield, Mass., Evangelism Director W. J. McCullough and Pastor C. B. Jensen, First Baptist Church, Pittsfield, Mass., at a luncheon conference on Home Visitation Evangelism*

churches in training lay leaders to win friends and neighbors for Christ in their homes, while the other two give their major attention to churches in rural and small town areas. Rev. Forrest Fordham was appointed to lead in Youth Evangelism. Later the Home Mission Society appointed Rev. E. F. Austin for the Pacific Coast, Rev. Bruce Mills for the middle west and Rev. Dwight S. Dodson in the Rocky Mountain area.

Thus well prepared to do their share in making a great dream come true, Baptists face the challenge to make 1946 a year of "All-Protestant, Nation-Wide Lay Evangelism." Rev. William J. McCullough, one of the first Directors of Home Visitation Evangelism to be put into the field, reports for the 14 months, October 1, 1944 to November 1, 1945. In serving 113 churches in training laymen and leading in actually winning people for Christ and our churches, 4,191 workers were trained and sent out. They

secured 2,941 decisions from 7,211 people interviewed, 1834 of these being first decisions. The others were letter transfers. Of all those interviewed, 41% made decisions, resulting in an average of 11% increased resident church membership. This quickening of Baptist lay witness accounts for a net increase in membership of nearly 15,000 in the 1945 Northern Baptist Yearbook and a rising total of baptisms. There were 3263 more baptisms in 1944-45 than in the previous year.

These heartening results have been achieved because in some churches the busiest and ablest laymen, who include college professors, physicians, lawyers, bankers, government officials as well as less conspicuous but competent Christian laymen, have been induced to dedicate their God-given special talents of personality and influence to the service of Christ and his church. A former President of the Northern Baptist Convention and a fellow-layman gave four nights to this ministry and secured 12 decisions. In Yakima, Wash., a business manager for the Sherwin-Williams Company postponed his vacation, saying "Winning souls for Christ is more important than a vacation." He not only did his share of the visiting but worked with his pastor in signing up 34 men and 4 women. The Yakima visitors included lawyers, school teachers, business men, fruit growers, engineers, clerks and housewives. In Columbia, Mo., there were 19 college professors and a college president among the 168 visitors. Rev. Gene Bartlett of the First Baptist Church writes of the results in his church: "From July 1, 1944 to June 30, 1945 we added 238 members, a net gain of 170, bringing our total membership to 1,051. This is the largest year's gain in the history of our church."

Where pastors take instruction and train their own visitors, equally fine results are possible. In Detroit a young pastor relayed the instruction he received in the morning ministers' conferences to his eight workers the same evenings. In three evenings these four teams secured 28 decisions for the small Eber Memorial Baptist Church with its 40 resident members (*an increase of 70% in church membership in one week*). At Charleston, W. Va., in 1944 and again at Clarksburg in 1945, the State Convention brought in about 50 pastors from over the state each year

for clinical training. Pastor Jarrett T. Chandler of Nitro went home from the Charleston clinic to train 22 of his 420 resident members. The workers included mill hands, housewives, and girls. Although they approached the visitation reluctantly, they persevered for four evenings with the result that 32 presented themselves for church membership the next Sunday. On the following Sundays 17 more came until the total was 45 new members. A year later Pastor Chandler wrote, "Now we have people coming into church membership throughout the year. Home Visitation Evangelism still works." A pastor in Greater Philadelphia rejoicing over 55 additions to his church in ten months writes, "The laymen of our church have been responsible for over one-half of the decisions."

Much of the credit of this evangelistic advance is due to the cooperation of pastors. The Home Mission Society Director of Evangelism can accomplish little unless the pastor compiles an accurate responsibility list of all non-church members with whom his church is in touch, picks the most competent members, signs them up two or three weeks in advance to clear evenings for the work, and undergirds the work by organizing adequate prayer support by the church. The Director can sometimes help by meeting informally with key laymen or by holding a Lay Evangelism Institute two or three months in advance of the actual visitation to give them vision of the possibilities and inspire their cooperation. Nevertheless, the ablest and busiest layman can be secured only by a private pastoral interview. Where a pastor has the courage and faith to go personally to his ablest men he can get results. In Massachusetts, for example, a young minister gave every evening one week to interviewing 18 men and 3 women. Only one failed to respond. In three nights these 20 people secured 46 accessions to their church, mostly adults. In a church of 213 resident members in Derry, N. H., 36 workers were signed up by their pastor. These 18 teams secured 84 decisions in a week's visitation. In a nearby church of about the same membership only 6 workers were secured. The results of the Crusade there were 19 decisions. The number of converts won is always in proportion to the number of workers secured who actually go forth to wit-



*Ladies of the Morningside Baptist Church in Pittsfield, Mass., in the church kitchen preparing the luncheon for the Home Visitation Evangelism Conference*

ness for Christ in the homes. It is heartening when a church of 600 resident members adds 52 new members in a week's effort. But where this may be achieved by 10 teams in a Crusade, if the leading one-tenth of the membership, a total of 60 workers, is enlisted, 100 or more can be added.

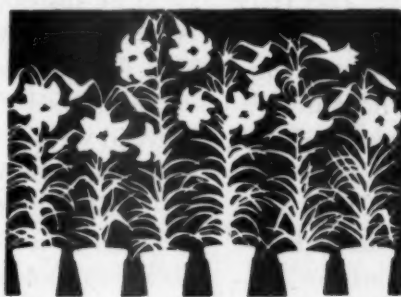
All around our churches are hundreds of people instructed in the gospel in the impressionable years of childhood who are ready to respond to a tactful, friendly approach. No high pressure methods are needed. "Pray ye therefore the Lord of the harvest to thrust forth workers," says Jesus. And where pastors "put feet on their prayers," as D. L. Moddy used to say and persuade competent Christians to train and go into the homes, the harvest is forthcoming. Results already achieved in 200 to 300 cities and towns, from coast to coast, in city and in country, warrant the prediction that if all our pastors and churches would do what about one in ten have done in thrusting forth lay witnesses for Christ, 1946 could treble the number of converts baptized in 1945. The number of unattached Baptists persuaded to renew their vows and go to work again for Christ and the church, could likewise be trebled.

Pastors should not be discouraged when the first response of their lay leaders is, "It won't work in our town." Everywhere this is the first reaction. But where enough faith is aroused to try it and see, one-half of the teams who go forth secure decisions the first night. Seldom or never does a team persevere for three or four nights without enthusiasm for the task and thanksgiving for the spiritual blessings realized in their own lives as well as for the accessions to

their church. At Woburn, Mass., in October, 1945, the 50 workers who met Sunday afternoon were quite disconsolate when they found out the kind of visiting they were expected to do, but by Thursday night they were a group of radiant, victorious Christians. Each night at 10 o'clock they met of their own accord at the parsonage for reports, mutual encouragement and prayer. On Wednesday night they voted to ask the pastor to organize them into a permanent evangelistic fellowship to do some of this soul-winning visitation each month. A business man said to his director, "I find this work a bit humiliating. Last night, a business acquaintance whom I have known for 20 years made a decision for Christ and church membership. Before I asked him to sign the card I had to apologize to him for never in all the years of our acquaintance having spoken to him of Christ and his confession of faith. I believe it helped him to make

his decision to have me acknowledge embarrassment over my own spiritual neglect of my friends." Another business man who had consented to visit with great reluctance said, two nights later, "I wouldn't miss the blessing of this experience for anything because of what it's doing to this fellow." He pointed to himself! God became so real to the chairman of a Finance Committee in a Nebraska Baptist Church that after three nights of evangelistic visiting he voluntarily quadrupled his pledge to his church.

Where Baptist churches are formal and powerless, let them mobilize their leading laymen to win followers for Christ and they will realize a spiritual awakening within a week, and bring their pre-Easter program to a splendid climax. Let Northern Baptists follow the lead of their competent Directors of Home Visitation and of Winning the Children and Youth for Christ and we can make 1946 a great year of Lay Evangelism.



## EASTER BESIDE STILL WATERS

By FRED B. McALLISTER

**P**LANTING crosses high above the clouds on mountain peaks on Easter Morn attests to multitudes that Christ has risen. Such sunrise services are unforgettable. But we, who love the story of Jordan's banks, may find as truly, beside river or lakeside, a setting as wonderful. A background which will carry our added testimony of the glorious resurrection because of water and the symbolism of His baptism. Broad waters, placid streams—presenting earth's loveliest pictures—might well be our setting for the Hope of the Risen Christ. Through accident of sentiment we found it so.

The chill of early morning was still on the river as we walked from his magnificent house-

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*The story of a baptismal service that awakened many memories of noble parents, faithful witnesses for Christ, and devoted missionaries who in pioneer days laid sound foundations for the expansion of Christianity in the Middle West.*

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boat to the shore. Pausing there but for a moment, we slowly moved into the water and there he was baptised. After he had come out of the water, he stood humbly before his wealthy friends and told them simply that he had been lost and wanted to find his father's way of life—and God.



This story now may have a partial answer to one of our most trying denominational problems: the loss of strong, influential sons and daughters of Baptist parents who were, in their lowly lives, pillars of our faith.

Although it was some years ago, I look upon it now as one of my most beautiful baptismal experiences. Not only because of the sublime, picturesque river settings, but because the baptism carried with it the fulfillment of a courageous testimony from days when Christ's work along that river had been but a missionary endeavor.

A call had come to me from the Baptist church in an active midwestern city located beside a noble river. Although the church was now considered one of the strong centers of the state, it had earlier known the hardships, yet joys, of many pioneer missionary churches. The church edifice was comparatively new. It was one of the "show" places of the community. The river knew well its steeple.

After coming to this new field I sent a communication to the son of the man who, throughout the many years of his service for the Lord, had generously shared his growing wealth with the church. Later years had brought him more means. As a faithful steward, at his death he remembered generously his church and her missions. As a result of this love for God's work, the people were able to build and equip a stately, worshipful edifice. The son of this patriarch had almost reverently given of himself to see that the desires of his father's will had been accomplished. I wanted the son of this Godly man to know that I, as the new pastor coming upon the field, genuinely appreciated the spiritual workshop in which I was to serve, this structure which had quite completely come from the great loyalty of his wonderful father.

In response to my letter there was a phone call. He wanted to lunch with me. I met him and we went to a delightfully secluded room. I repeated my appreciation for that which was mine to enjoy through his and his father's generosity. And I was but expressing the gratefulness of the multitudes who had been blest through this stately and useful sanctuary of God. Naturally, in our conversation, much of the discussion was about his father. Although I had

heard of him considerably since coming to the field, I was delighted to learn more now about the father's intimate life relationships. This stalwart, wealthy son was proud of his father. But he told me very frankly that he, unlike his father, had little to do with religion. Throughout the years of his work the heavy responsibilities had kept him engrossed and he had not much time for the church.

After a lovely luncheon we got into his large car. We had traveled but a short distance when I was prompted to do something which every vestige of common sense would forbid: ask him personally about Christ. Certainly this was a case for cultivation! Any personal endeavor should surely wait for a second or a third visit. But here I was, bluntly asking him about his relationship with Christ. To my amazement he stopped the car abruptly beneath a huge roadside tree and, easing back in the automobile seat he smiled, and said, "You are the first person to speak to me about such a matter. Yes, I'd be glad to talk to you about religion and about myself!"

And we did talk. Then, as abruptly, he asked, "Would you mind baptising me?"

Would I mind!

"Yes," he added, "but there is a string to it: I would like to be baptised in the place of my choosing . . . there is a reason!"

I told him that the place might well be one of the candidate's choosing, if it were wanted that way, but I fear that my words came awkwardly. Then we sealed it all with prayer. He left me at my home with the promise that he would call me when arrangements might be made.

One week later he called. He asked me if I would again eat with him; this time, an early breakfast with his wife and some of their friends.

I am decidedly unaccustomed to eating in homes well worth a million. However, not only he and his wife made me feel very much at home, but there was an urgent invitation that I should, whenever I wanted to do so, feel that here was my home whenever it was needed. And his friends showed by every act and word that they were receiving me into their lives with kindly respect.

It was still early when we went into his houseboat and started along the river. Coming at last

to a far shore, the boat finally slowed down at one of the most lovely beaches I had ever seen along any river. His friends leaped from the large boat and tied it secure. When all was ready, we two made ready for the baptism.

My own six feet seemed a bit short beside his sturdy frame. He was dressed carefully. His friends must have felt that he made a striking appearance as he walked into the water, and also they must have felt a little apprehensive for me as he attempted to shield me from any incident as we went deeper. Then, the baptism.

Some of us have been at the Jordan. As we have stood beside THAT picturesque stream we have wondered why more baptisms—and we are thinking of summer—are not held by Baptists in rivers and lakes? Why couldn't there be at least one annual lakeside or riverside baptismal occasion and give it all the dignity and reverence it might deserve? And now I thought of that again in this instant. It was the very first time I had had a baptism outside my rather cramped baptismal pool within the church. This thought was now presenting itself to me as so wonderfully unique and beautiful—the manner of Christ's baptism—I determined hereafter that I must do it again and again.

As we came out of the water, he slowly drew himself onto the yacht. He leaned over and tenderly kissed his wife. I saw that her eyes were red. Then, to my further enjoyment, he began speaking, in quiet tones, to those companions of the years. Still in wet clothing, he said something like this, "You knew, of course, the purpose of our river ride today, for Marion told you. Maybe you are a bit surprised, but you knew my Godly father, and you know of my sainted grandfather before him. They were both hard-working, conscientious Christian gentlemen. Further, as far back as I know, my forebears were faithful, baptised followers of Christ. It has come to me with great conviction that I am the one in my generation who is breaking that line . . . that chain of Christian influence. I knew that I had no right to do this. Furthermore, I felt that I was lost. Oh, I do not mean in any narrow sense, but I was lost. Lost to that chain of influence. Lost to them . . . whom I so love. Lost to their way of thinking and doing. Lost direction! But now, things are right. As

they should be. I feel better! I have found the way."

When we were come from our dressing quarters he took me alone and said, "You may have thought it strange that I should ask you to do this rather unusual thing of being baptised in this river that I love?"

I could only hope that I was not showing any confusion.

He proceeded. "I want to tell you something that I hold deep and sacred in my heart. You know, when I was a very young boy there was much home mission work here among the Baptists. Of course, in those days their church structures were crude. They did not have the baptistries such as you have them now in the churches. . . ."

He paused for some time, looking intently at the river. "Well, when I was a child, my father would take me down to this river to see baptismal services." I watched his expression closely.

"In those days they would often cut holes in the ice. When I became a little older I used to critically search their faces, as they would come out of the icy water, to discern evidences of distress or fear. . . ."

It was with considerable emotion he was now speaking. "But sir, never once did they exhibit anything but an unconscious expression of what I now know to be the radiance . . . of victory!"

Then, I saw this same glow in THIS candidate's face. That radiance was now beaming through as he added, "The memory of those faces, which I, as a lad, so critically watched as they emerged from the water, has followed me down through the years and I knew that one day, if I were ever baptised, I should want to come to the very place where I saw them immersed in cold waters and be buried with Christ in baptism."

His voice was now like a prayer, "I wanted that as a humble tribute to the esteem I hold for my father, and for the respect I have always had for their faith!"

As he concluded, my eyes too were moist. He breathed, "Do you suppose that my mother and father, and they also whose example has brought me to this place, could now have witnessed this victory which came through their resurrection testimony?"

# Eventful Years in an Overcrowded Town

By JESSE H. PARKER



ABOVE: Chabot Terrace, one of the new but temporary housing projects that grew up almost overnight in the outskirts of Vallejo, California



LEFT: The commodious First Baptist Church of Vallejo, California. It had to solve the problem of ministering to an overpopulated town

**F**EAR that the Mare Island Navy Yard would be moved made 20,000 residents of Vallejo (pronounced vālă-ō), Cal., feel insecure. The adolescent city on Carquinez Straits at the head of San Pablo Bay was overshadowed by towering San Francisco, busy Oakland, and studious Berkeley. Vallejo, however, had room in which to grow, and grow she did. In a few short months her population jumped from 20,000 in 1940 to 60,000, and then to 100,000 before the close of the war.

The First Baptist Church was happy with its ivy-covered Gothic building, its membership of around 350, and a Church school of 150. Mare Island Navy Yard maintained its routine of

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*The story of what a Baptist church on the Pacific Coast did when the population in its community during wartime activity increased from 20,000 to 100,000, and what the church learned from this hectic experience with an unusual opportunity.*

---

work and life went on as usual. Then came Pearl Harbor. Now the membership numbers 1,250. There is a downtown church school of 350, a branch school of 60 in a private home and another of 95 in a housing unit.

Let us take a look at the people who helped the city to grow up. They came from all parts of



the United States, and from every walk of life. Negroes came from Texas and the deep South. White folk came from Oklahoma, Texas, Arkansas, Florida and the middle west. At the peak of employment 48,000 worked at the Navy Yard. Business establishments employed thousands of others. The Crocket Sugar Refinery and the Sperry Flour Mills adjacent to the city provided work for still others. And then there are the service personnel — thousands of them. They came for a few months, occasionally for a year. If they succeeded in finding living quarters, their families came too.



**ABOVE:** *Children in the Carquinez Heights new housing development who were organized in a Sunday school. Rev. Ralph George stands in the back row at the left. He serves also as associate pastor of the First Baptist Church of Vallejo*



**LEFT:** *The chartered bus discharges a load of children for the Sunday school in the First Baptist Church. BELOW: Rev. and Mrs. Ralph George and a group of young people who plan to enter Christian service*

Thousands of folk have come and gone. Either they did not all like us, or they disliked the work, their housing situation, the attitude of the older residents, or it was the customs of the west that sent some of them back home. Negro people seemed to be happy. A recent survey showed that only three per cent of them wish to go "back home" now that the war is history.

"What can we do with all these people?" That question of early days of the war has been succeeded by another: "What will we do without them when they are gone?" But not all go. This is home for many of them from now on.

Houses alone were not sufficient to make a

city grow. Grade schools had to be built, also a new community hospital, and stores of all kinds. Churches had to be added to the scene. Nursery schools were required, and these buildings of necessity were quickly followed by others — movie houses, cafes and saloons — notwithstanding that lumber and labor were equally hard to obtain. Parents went to work, but their children had plenty of idle time for juvenile delinquency, and there was also adult delinquency.

Two days after the first Sunday of Sacrifice in 1941, which proved also to be Pearl Harbor Sunday, the Red Cross took over the First Baptist church gymnasium for an emergency hospital. Beds filled the gym for two years. Sunday school classes for boys and girls met behind a partition in a corner; only watchful teachers could prevent play with surgical scissors and dressings! The upheaved population landed on us when the church building was torn up on the lower floor to be remodeled and make way for a growing Sunday school. Now the dining room had to be given up for classes. After two years the gym was released and group activities and basketball could be resumed for high school boys



for whom little was being done by community agencies.

No single church could go into all the unreached new sections of our city. So the Ministerial Union divided responsibility according to a comity plan. To reach some of the people our church rented a bus to bring 40 children downtown every Sunday. The bus still runs with a capacity load. Carquinez Heights with 7,000 people, was assigned to the Baptists by the Ministerial Union. After a survey and months of conference, we were finally permitted to conduct Sunday school and worship in the Community Center, under leadership of Rev. Ralph L. George, Associate Pastor. At the peak there were 250 in the Sunday School and about 80 in worship services. The Home Mission Society and the Northern California Baptist State Convention helped finance this project.

In another area of new permanent homes no church or Sunday school had been provided. So a branch Sunday school was opened in a private home by Miss Marie Johnson, Church Visitor, a worker from the Women's Home Mission Society. Maximum capacity of the home was 50 and it was overcrowded each Sunday. Four lots have been purchased for a new church.

The Navy Yard brings uncounted numbers of service men to Vallejo. In the First Baptist Church they have found a home. They have participated in the life of the church, have gone home to dinner with members on Sunday, have received 2,500 packages of stationery, have written letters to their parents to say that they worshipped with us, and have been handed thousands of New Testaments. All this was not enough. So a Church Door Canteen was opened. Miss Rose Williams, sent by the Home Mission Society, helped to open up the project. A lounging room with easy chairs, magazines, stationery, radio, and table games make the canteen inviting. A room for food provided by the Women's Circles make them glad that they came. "Fun Night" comes Fridays when about 80 of our own young people take charge. There are games every night and the gym is open for basketball and volley ball. At 10:45 P.M. a sing around the piano is a signal for games to stop. Then comes a devotional service in a little chapel with lighted pictures, and the canteen closes at 11:00 sharp!



*The Church Staff of the First Baptist Church of Vallejo, California. Associate Pastor Ralph L. George, Pastor Jesse H. Parker, Choir Director Mrs. Parker, Organist Mrs. Mabel Rykest, Secretary Mrs. L. A. Bridge (back row), Custodian Samuel Wilson, Treasurer Otis Crowell, Children's Worker Miss Marie Kreuger*

That is, we try — but you know young people!

Our Church Visitor, Miss Marie Johnson, was with us three years — and then she married. Miss Marie Kreuger has taken her place. Calls on newcomers to the city; visits with sick people, house-to-house surveys, classes for boys and girls after school in three housing centers, the evangelism program of Winning the Children for Christ — these consumed her time.

Permitted by California law, the Ministerial Union initiated religious instruction on released time from public schools. The pastor of the First Baptist Church was made committee chairman. Catholic, Protestant and Jewish cooperation has produced unusual results. Over 1,000 boys and girls attend. Teachers are paid a standard salary; they have college and often seminary or Bible school training. They meet in church buildings or in Community Centers in the housing units. Our church gives \$900 to cover our share of the cost. In a class of 48 boys and girls from the wealthiest district of Vallejo, a survey showed that only 18 were going to Sunday school regularly. In our released time religious instruction program 45% of the boys and girls are not being reached by the churches in any other way.

What did these eventful and crowded years do to the spiritual life of the church? That is not easily measured. There are, however, some indications. Many Sundays people have been turned away because there were no more vacant seats. Extra pews had to be added at the front and

back and in the balcony. The membership has more than doubled. Letters have been brought from numerous Northern and Southern Baptist churches. Each Sunday one or more persons come forward to confess Christ. Others are reached in the homes. The budget, now \$21,500, has grown with the membership which consists mostly of families whose incomes are from the three major industries. This is a working community. In 1941 we gave \$559 to the World Emergency Fund; in 1944 the figure was \$1,370.

While all this looks wonderful on paper, there have been many problems. Our building has never been big enough. Our church was left with a big debt at the close of the last war. We recently paid off the last \$10,000, and the church does not wish to incur another huge debt. The older people in the community at first resented the influx of new folk, but as the months slipped by and people became acquainted, those prejudices were broken down. The new folk became leaders in service and shared the burdens and prayers of the church. And they have made their own helpful contribution to the total life of the city. Yet even with high wages there was never enough money, nor enough people to carry the load. So many women worked and the men worked long hours and were tired. Evening meetings were a real problem.

In spite of all this the church is open daily from nine in the morning until eleven at night. There is a continual stream of people looking for

homes, wanting help from the pastor, seeking advice on marriage problems, and guidance about education and vocation.

But what of the future? Where do we go from here? We are resolved never again to close the doors of our church. People like the sign at the door of the sanctuary: THIS CHURCH IS OPEN, ENTER, REST AND PRAY. While the Church Door Canteen has been for service men and women, it has done as much for our young people who have been hostesses and we hope to make it a Youth Canteen to counteract the attractions of liquor and the dance hall. We now have larger church attendance than before the war. So we hope to add to our building. Even though the population may decrease, Vallejo is too near the center of Pacific activities ever to be a ghost town.

Moreover, we have a responsibility to the denomination. Accordingly, we instruct our young people in the needs and opportunities for Christian service. Today we have 31 young people planning to enter some field of Christian work. Four are at the University of Redlands preparing for the ministry. Two more are ready to enter in March. Two are at Sacramento College, and two at the University of California. A church is a family and we share and share alike for better or worse. Pastor and people tried to use opportunities as they arose. Team work makes a church. In any organization the right spirit is a mountain of strength.

## Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

POWER CAN NEVER BE THE CUSTODIAN of moral values; it should and must always be the servant of moral values.—*Rev. Mark A. Dauber.*



ONE OF THE GREATEST DIFFICULTIES weakening the whole Christian effort throughout the world is the endless divisions of Christians among themselves.—*Sir Cyril Norwood*, President of St. John's College, Oxford. (Does his remark apply also to the current controversy among Northern Baptists?—*Ed.*)



NOTHING WILL MORE QUICKLY SABOTAGE the future peace than the false forgiveness of a nation that is shot

through with a holier-than-thou attitude and keeps self-righteously reminding other nations of their sins.—*Rev. Russell F. Auman.* (NOTE.—Did he mean the U. S.?—*Ed.*)



AMERICA ENDED THE WAR with greater prestige than any nation in history and is losing that prestige more rapidly than any nation in history.—Quoted by *Edgar Snow* in *The Saturday Evening Post*.



THE CHURCH DOES NOT BELONG TO ONE RACE, to one people, to one nation, but to all peoples of the human family.—*Pope Pius XII.*



# MISSIONS

An International Baptist Magazine



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## Easter: A Call to Prayer Or a Summons to Parade?

LAST year's Easter, reported *The New York Times* on the morning after, "was the gayest Easter of the war. It broke all records in the city's history as a crowd of 800,000 saw the Easter bonnet once again burst forth into full glory along Fifth Avenue. Thus New Yorkers celebrated their fourth wartime Easter, *gathering for prayer and for parade.*" In those six italicized words are summarized the glorification and the degradation of Easter, its holy significance and its unholy commercialization. When the great apostle wrote to the Christians in Rome, "like as Christ was raised from the dead, so we also might walk in newness of life," his thoughts on "newness of life" never included the new styles of a Fifth Avenue Easter parade. "As a great desecration Easter is second only to Christmas," writes D. P. Noll, in *The Christian Evangelist*. "It is ceremonialized, programized, and carnivalized into pure paganism." It is worse than Christmas, for Christmas gifts represent money spent for others, whereas an Easter parade represents money spent by the paraders on themselves. Aside from such grievous travesty on the real

meaning of Easter, this year the American people ought to feel heartily ashamed if they venture forth with the finery of new and costly spring raiment and forget sympathetically and practically the rags with which millions of human beings in Europe and Asia must cover their postwar nakedness. Easter this year should be a call to prayer and not a summons to parade. It should call the followers of Christ to prayer of thanksgiving for their risen Christ and the power of His resurrection in transforming human lives and in changing human relationships. It should be a prayer of contrition over the failure to proclaim everywhere the gospel of an all-sufficient and living Christ to a needy and dying world. And it should be a prayer of petition that the spirit of the living Christ may be so incarnated in the lives of His followers that to each may come that glorious high moment when he can say with the great apostle, "It is no longer I that live but Christ liveth in me." That would make Easter a truly meaningful reality.

## The Futility of Sweeping a Room If the Same Wicked People Occupy It

AFTER seven weeks of strenuous sessions in London the 51 nations now comprising the United Nations General Assembly adjourned on February 14th while its Security Council, representing 11 nations, continued in session until February 16th. There were frequent sharp clashes of opinion during which the velvet language of diplomacy was thrown out of the window and men talked in the vocabulary of the street. Here was a gigantic town meeting. Exposed in global publicity were international sore spots and areas of tension that can easily become threats to world peace, such as the continued presence of British troops in Greece, British involvement in Indonesia, delay in French and British evacuation of Syria and Lebanon, status of Italian colonies in Africa, ambitions of Russia for bases in the Mediterranean Sea, the unresolved quarrel between Russia and Iran, the secret of the atomic bomb, and the secret agreement of Messrs. Roosevelt, Churchill, and Stalin at Yalta whereby the Kurile Islands were handed outright to Russia in violation of the Atlantic Charter. Although solutions were not found, the great value emerging from the dis-

cussions is that the whole world knows what these sore spots are. Tremendous is the gain achieved in the fact that any small nation can summon even the most powerful nation before the Assembly and demand justice. Moreover the creation of the new International Court of Justice, agreements on a study of methods for the control of atomic energy, new emphasis on freedom of the press, territorial trusteeships, refugee needs, and hunger relief, steps toward the creation of an international police force, a proposal to abolish military conscription, all constitute achievements of high importance that promise continuing success for this new world agency for peace. It is a living organism, aware that its decisions must stand before the judgment of world conscience and public opinion.

Nevertheless something is still lacking. It is admirably expressed in the words of the late Arthur Brisbane, one of America's noted journalists of another generation. Shortly after the First World War when the old League of Nations was beginning its short and ill-fated career, he wrote what is even more relevant and timely now. As reported in *The Pilot*, he said,

We may sweep the world clean of militarism. We may scrub the earth white of autocracy. We may carpet it with democracy and drape it with the flags of brotherhood. We may hang on its walls the thrilling pictures of freedom, like the signing of America's independence, the portrait of Joan of Arc, a reproduction of the Magna Charta, the picture of Garibaldi. We may spend effort and energy to transform the world into a paradise in which the lamb of proletarianism can lie down in safety with the lion of capitalism. But if into that splendid room we allow mankind to enter again with its same old deceitful and desperately wicked heart, we may expect to clean house again, and not many days hence. What we need is a conference with the Prince of Peace.

In its first meeting the United Nations Assembly in London did what it could. What remains now is for the Christian church everywhere to give new and urgent attention to the imperative task of changing the hearts of men through the everlasting gospel of a living Christ so that the room that has once again been swept clean of militarism will be occupied by people of clean hearts and renewed minds who will live there in friendliness, justice and peace.

## The Grim and Devastating Ride of the Third Horseman of the Apocalypse

A RECENT Doyle cartoon in *The Philadelphia Record* pictured Uncle Sam seated at a dinner table. One end is almost breaking under its heavy load of food. With consternation and shame Uncle Sam looks toward the far end of the table where stand the emaciated, ragged, starving people of Europe and Asia. In the background are the gaunt ruins of their bomb-shattered cities. On almost the same day a news story in *The New York Times* reported a British trade delegate on his return from a business trip to the United States saying, "Enough food is wasted in New York City in a single night to feed all of England for a week!" Confirming that was a remark by President Truman at the dinner of the National Women's Press Club where he appealed to the women of America to support his share-the-food program. What was left on the plates of that dinner, commented the President; would feed for a whole week some of the communities he had seen on his trip to Europe to the Potsdam conference. On a recent visit to Florida a newspaper correspondent dined in a crowded restaurant. He reported having seen a party of 10 Americans consume a dinner that cost nearly \$300, without including the cost of the drinks. Meanwhile the people of England have had to take another cut in their rations. "Britain's outlook for food steadily darkens," said a newspaper headline. Crop failures, droughts, shortages have made it necessary to make Britain's bread darker and to reduce the ration of fats. Only 3,000,000 tons of rice are this year available for export from the Far East, and world requirements call for 6,000,000 tons. World wheat supplies for 1946 have been overestimated by 61,000,000 tons. Imports of nuts for cooking oils are diminishing. Whaling fleets have had a disastrous season. With such discouraging facts the food situation not only in England but particularly on the continent of Europe and throughout Asia becomes terrifying. In human terms about 150,000,000 Europeans will be compelled to exist on a daily diet of less than 2,000 calories while Americans average 3,500, and 100,000,000 other Europeans must exist on less than 1,500 calories a day. Un-



counted other multitudes will get even less than 1,000 calories. Minimum for health is 2,600 calories. "For want of food, more people face starvation and even actual death today," said President Truman in his recent summons to the American people to carry their share of the burden, "than in any war year and perhaps more than in all the war years combined." It is the grim, relentless, devastating march of hunger. Thus Famine, the third horseman of the Apocalypse, rides on his black horse across the earth. Famine is followed by disease, social upheaval, wild and violent chaos, all of which indefinitely delay the establishment of peace, security, and prosperity for everybody. Enlightened American self-interest therefore calls for hearty cooperation with the President's program. But for the Christian there is a higher prompting. "I was hungry and ye gave me to eat," is the New Testament standard of justice on the final judgment day.

#### A Papal Conception of the Church With Which Baptists Can Heartily Agree

**I**N HIS long address of welcome to his 32 new cardinals (*See MISSIONS, March, 1946, page 139*), Pope Pius XII included several remarkable passages on the church that are in accord with basic Baptist conceptions. What Baptist, fundamentalist or liberalist, could disagree with the following?

The church is the universal society which embraces and holds all men together in the unity of the mystical body of Christ.

In the midst of a world torn and divided, the church stands today as a warning and a standard unto the nations. Without God and away from God there cannot be any true, solid, secure unity.

Christ with His arms outstretched from one end of the world to the other, embraces and holds at the same time in its past, present, and future, the entire human society.

The unity, completeness, and supranational character of the church does not mean that the church must include and embrace all human society as in a gigantic world empire. Such a conception of the church as an earthly empire and world domination is fundamentally false.

The church above all seeks out man as man, and not the degradation of men in the humiliating status of a formless mass.

The church does not belong to one race, to one people, to one nation, but to all peoples of the human family.

Every day from where the sun rises to where it sets, without distinction of race or nation, all sons of the church find in the church a refuge from their misery as well as the safety which they seek.

Let us love the church, this holy church, this really supranational church. Let us make her loved by all peoples and by all men. Let us be conscious of our sacred duty toward what the Lord has called His church so that all men may recognize that the church is divine.

All this could have been said with equal validity by the Archbishop of Canterbury or any other Protestant church leader, or by the Presidents of the Northern and the Southern Baptist Conventions, or by the Moderator of the smallest and most isolated rural Baptist association in the hills of Arkansas. Against the Roman Catholic hierarchial system, its demand for spiritual priority, its refusal to recognize or cooperate with Protestantism, its claim to papal infallibility, and other doctrines out of accord with the principle of a free church in a free state, Baptists must forever be unalterably opposed; but with this conception of the necessity, origin and mission of the church in today's disintegrated world every Baptist will agree.

### Editorial ♦ Comment

♦ A SIGNIFICANT INCIDENT IN RECONCILIATION, that should have received much more widespread publicity, occurred in Rome a few days before the consistory at which 32 new Roman Catholic Cardinals received their formal appointments. The French Archbishop of Rouen, a Cardinal-designate, was leaving the Pope's private apartment where he had gone to pay his respects when the German Bishop of Muenster, also a Cardinal-designate, walked in to pay his respects. *Instantly the Frenchman and the German embraced!* A member of the Pope's staff who witnessed this demonstration of friendship commented, "*There is neither vanquished nor victor in the church of Christ. All are equal.*" On a much larger scale the whole world needs much more embracing, figuratively speaking, and other gestures and evidences in reconciliation to replace the vast legacy of ill will and hatred bequeathed by the war.

♦ DO YOU RECALL MISSIONS' EDITORIAL, "The High Cost of Dishwashing and the Low Cost of



Preaching?" Summer hotels in hiring dishwashers had to pay wages of \$200 per month plus room and board. On the basis of four months of winter employment and three months of summer employment that meant an annual income of \$1,400 plus room and meals, as contrasted with the salaries of \$1,500 per year or less paid to 71,544 Protestant ministers in the United States. Doctors are also finding themselves in the less-than-dishwasher-salary category. According to *The New York Sun*, a well-known hospital on the Pacific Coast is paying its resident physicians a monthly salary of \$157 plus maintenance, while dishwashers in the same hospital receive \$171 plus maintenance. Something is wrong with American appraisal of service values. Dishwashers should be adequately paid, for cleanliness in the service of food is a prime essential. But by the same token doctors who safeguard and restore physical health and ministers who do likewise with spiritual health are worthy of more compensation.

◆ ORDINARILY A NEWS ITEM about the lifting to 100% the margins on purchase of stocks on Wall Street is outside the scope of MISSIONS. However, one phase of the explanation offered by Chairman M. S. Eccles of the Federal Reserve Board is of concern. "The primary source of the inflation danger now overhanging the nation," said he, "is the vast accumulation of currency and bank deposits by the American public." Baptists are a part of that public. They possess their proportionate share of currency and bank deposits. With excess currency and shortage of goods the only way to reduce the danger of inflation is to give surplus currency away. The unified missionary budget whose fiscal year closes on April 30th, local churches, Baptist schools and colleges whose spring announcements appear on pages 196-201, the World Mission Crusade, relief agencies, scores of local, national and global philanthropies—all could use to high advantage and noble service whatever excess currency American Baptists feel disposed to contribute.



## THE GREAT DELUSION

Number 130

THE ELOQUENCE OF FACTS

ACCORDING to figures published in *The Biblical Recorder*, the liquor traffic has made stupendous progress since repeal of prohibition.

In the United States there are now 437,000 legalized saloons, barrooms, taverns, cafés, cocktail lounges, or whatever they may be called. In 1933 there were none.

There is one license for selling liquor for every 267 persons in the United States, one saloon for every 71 homes, 11 saloons for every 5 churches.

Public education costs the people of the United States annually \$15.33 per pupil, but they spend \$46.15 per capita for the consumption of liquor.

Each year about 100,000 persons are rejected by American life insurance companies. They cannot get insurance protection for their families because of their own excessive alcoholic indulgence. There are 1,000,000 inebriates in the United States. The total increases by 60,000 each year.

A favorite phrase of a professor of elocution was, "Nothing is so eloquent as a fact." After 13 years of repeal the facts speak for themselves in eloquence that all can understand.



◆ JUST BEFORE THE UNITED NATIONS ASSEMBLY adjourned in London on February 14th, according to a news story in *The New York Times*, the British delegation proposed that all United Nations abolish military conscription. The American delegation is reported to have supported this British proposal. Here is one more argument against American permanent peacetime military conscription which is under consideration in Congress. Those who still urge American conscription must now find new and convincing reasons to sustain their position.



## THE LIBRARY

Reviews of Current Books and  
Announcements by Publishers



► A CHRISTIAN GLOBAL STRATEGY, a Religious Book Club Selection, by *Walter W. Van Kirk*, accepts

the view of geopolitics that the world is one and asserts that primitive Christianity had a global strat-

egy—an international, interracial, revolutionary program for the world. This world view of Christendom

went into eclipse as the church began to divide because of geographical separation and doctrinal differences. The most immediate and pressing need today is the development of a global strategy of spiritual conquest. On the home front Protestantism must champion racial minorities, speak out against imperialism, establish closer relationships with labor, strengthen religious education, and work out a unified policy of public relations. Such a strategy will reconstruct Europe spiritually and will establish organic and friendly relations with the Russian Church. United Protestantism should have a world board of Christian strategy to blueprint and presumably enforce a program of Protestant missionary action for the entire world. This power should be given to the World Council of Churches and to the International Missionary Council. If organization could

save the world, this plan would probably do it. But would not that make Protestantism like Roman Catholicism in organization and authority? The churches of Protestantism, just because they are Protestant, will never do this. If this is what will save the world why has not Roman Catholicism saved it so that Protestants need not worry about it? Furthermore, even if Protestants should do this, it would not result in a united church, for Roman Catholicism has only one set of terms for church unity. Little is said in the book about spiritual unity which is more important than organizational solidarity. (Willett, Clark and Co.; 197 pages; \$2.00.)

► **OVER THE SEA, THE SKY**, by Edwin McNeill Poteat, is an unusual collection of 48 new poems by the President of the Colgate-Rochester Divinity School. Many

readers of MISSIONS will recall his remarkable narrative poem *CENTURIAN* (Reviewed in MISSIONS, June 1939, page 352), which established his reputation as a writer of religious verse. His prestige is brilliantly confirmed in this collection which covers a wide category of topics and themes such as "Battle Casualty," "Dawn Does not Delay," "Palm Sunday and Monday" (superb for quotation in a Palm Sunday sermon), "The Jericho Road," "Grace at Evening" (a perfect gem), "Contentment," "Barabbas Speaks," and others. The collection includes a longer narrative poem, after the style of *CENTURIAN* based on the incident of the rich young ruler and the camel and the needle's eye. Almost uncanny is Dr. Poteat's use of phrases, words, and rimes. Who would ever have thought of riming "preoccupations" with "vaticinations," or "lifeless cold"

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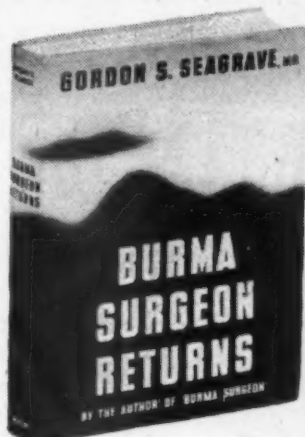
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with "woed as gold," or "hurt of man" with "Good Samaritan"? As for phrases, who can surpass "more mercilessly dark," or "cool caresses of the night," "strange nostalgia for the sea"? Many others will delight the reader and will impress him anew with Dr. Poteat's marvelous ability to express grand thoughts in noble phraseology. To read this choice collection is an enriching, stimulating experience. (Harper and Brothers, 70 pages, \$1.50.)

► **THE LIGHT OF FAITH** (An Outline of Religious Thought for Laymen), by *Albert W. Palmer*, is a clear statement of religious truths by which men can live. It is the precipitation of 40 years of wide, deep and rigorous reading, experience and thinking, on the part of an ordained Congregational minister who latterly has been president of The Chicago Theological Seminary. It is written simply, so that "he who runs may read," but it deals realistically with such great themes as God, man, evil, suffering, miracles, the resurrection, the church, right and wrong, the religion of Jesus, theology, religion in every-day life, and a philosophy of death and immortality. It is a good book to give people joining the church, and it is usable in church membership classes. A senior, college, or adult religious discussion group would find it useful as a basis for a series of lessons. (Macmillan; 156 pages; \$1.75.)

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► **AMERICA AND THE NEW WORLD**, contains the Merrick Lectures for 1945, Ohio Wesleyan University. "The central purpose of these lectures is to direct attention to a number of significant factors affecting the postwar relationships between the United States and six other powers or areas." The nations considered are: GREAT BRITAIN, by *Norman Angell*, former member of the British parliament; GERMANY, by *Hans Kohn*, of Smith College; RUSSIA, by *Bernard Pares*, formerly of the University of London; CHINA, by *Maxwell Stewart*, associate editor of *The Nation*; SOUTH-EAST ASIA, by *Robert A. Smith*, former Staff Correspondent for *The New York Times*; JAPAN, by *Charles Iglehart*, of Union Theological Seminary. Probably, not the most scholarly, but one of the most thought provoking discussions in the volume, is the last chapter, "America and the New World," by *United States Senator Joseph H. Ball*. He outlines a policy aimed to bring about a full-fledged government on a world level, and calls upon America to undermine fascism by supporting democratic regimes. (Abingdon-Cokesbury Press; 155 pages; \$1.50.)

## Books Received

*The Nature and Purpose of the Gospels*, by R. V. G. TASKER, Harper and Brothers, 137 pages, \$1.50.

*Jesus the Man of Prayer*, by JOHN HENRY STRONG, Judson Press, 125 pages, \$1.35.

*The Revised Standard Version of the New Testament*, Thomas Nelson and Sons, 553 pages, \$2.00.

*I Saw the New Poland*, by ANNA LOUISE STRONG, Little, Brown and Co., 280 pages, \$3.50.

*The Four Cornerstones of Peace*, by VERA MICHELES DEAN, Whittlesey House, 260 pages, \$2.50.

*The Life Work of George Irving*, edited by DAVID R. PORTER, Association Press, 146 pages, \$1.50.

(Continued on page 256)



# N FROM THE E WORLD OF W MISSIONS S

*A Monthly Digest from Letters and Reports of Field Correspondents*

## Man's Greatest Monument to the Woman He Loved

*A missionary sees the famous Taj Mahal for  
the first time and records his impressions*



**P**ROBABLY the most talked of place in India is the Taj Mahal, and my memory of the time spent in its presence will be an ever-recurring source of wonderment. It was erected, as you may know, to the memory of Mumtaz Mahal by her husband, Shahjahan, one of India's most famous and wealthiest maharajahs. It has been called "Man's Greatest Monument to the Woman He Loved." Mumtaz Mahal was noted for her beauty, accomplishments and tender-hearted sympathy for the poor and distressed. During the 17 years of their married life she bore 14 children to Shahjahan. After her death, for several weeks he refused to see any of his courtiers, or to transact any business of State. No music or festivities were allowed; the wearing of jewels, the use of perfumes and luxuries of all kinds

*By MAURICE BLANCHARD*

were forbidden. In two years his hair turned silver gray.

The Taj Mahal was commenced in the year 1631 and completed at the end of 1648. During these 17 years 20,000 workmen are said to have been employed on it daily. For its construction Shahjahan invited to his Court all the eminent architects, masons and artists in his own territories, as well as from foreign countries, such as Persia, Arabia, and Turkey. Though no correct amount of expenditures is recorded anywhere, it is estimated to have cost over \$20,000,000. The labor was not forced. The workmen received good wages and daily allowances of corn, and the officers were large-hearted and human.

When first seen, as one enters the gateway leading to it, one feels as

if one were in the presence of a work of man that is wonderfully lovely and perfect. Then when one draws near, and studies all the intricate inlaid designs of many-colored stones set in little six inch squares of white marble, one wonders how it could ever have been done. Take one little six inch square and study it, and perhaps you will find on it an inlaid design of a bunch of grapes or a flower, which design is secured by inlaying in white marble 75 or 100, or in some cases more, tiny little pieces of colored stone, each stone being chosen for its resemblance to the color of the grape or flower. It is beautiful and perfect beyond description. Perhaps you may study a piece of white marble six or eight feet square and two inches thick. What do you find here? Why, an intricate design carved out of the slab, making a screen of the whole piece. And the Taj Mahal is literally full of such screening and inlays. That night, after I had spent half a day there, I came back and stayed until about midnight. Since it was a moonlight night, I just sat and drank in the perfect beauty of the Taj Mahal.

## Emergency Landing of a Bombing Plane

*A thrilling incident and an unusual  
opportunity for service on a Baptist  
mission field in South India*

*By HERBERT C. JACKSON*

The Emergency Civil Landing Field adjoins our Mission compound at Donakonda. However, it was built only for small airplanes; it is one-half mile square, with a

stonewall surrounding it. At 2:15 P.M. one afternoon, I heard two large planes roar low over the bungalow. I rushed out in time to see one of them crash on our field. It was a big American bomber. I ran half a mile through the blazing sun to reach the plane, having no doubt that the crew members were injured, if not killed. I found the plane to be an almost total wreck, but the crew of 11 Royal Air Force (English) men were safe except for cuts, bruises, and a psychological state of nervous exhaustion. It was verily a miracle.

The two planes had been making a routine patrol flight when one engine of their plane stopped functioning. The navigator found Donakonda field on the air map and they headed for it. As he came in he saw that this was impossible and he attempted to pull out, but at that very moment a second engine on the same side went bad and the plane crashed into the stonewall at the edge of the field. The second plane circled until it was known that the crew of the crashed plane was safe, then proceeded on to its base.

I brought the men here to the mission bungalow and then began a frantic search of the countryside for provisions. I had only my touring dishes, enough for one person. I had almost no food on hand, because all of it has to be ordered from a place 350 miles away. Through the kindness of the Anglo-Indian community and the Railroad Refreshment Room I was able to get enough beds, sheets, dishes, and food to take care of the RAF men after a fashion.

The next day two smaller planes came and landed, bringing officers to investigate the crash and mechanics to remove the few undamaged parts. That day I had 18 "guests" to feed! After four days all but the mechanics left. They salvaged what they could, then

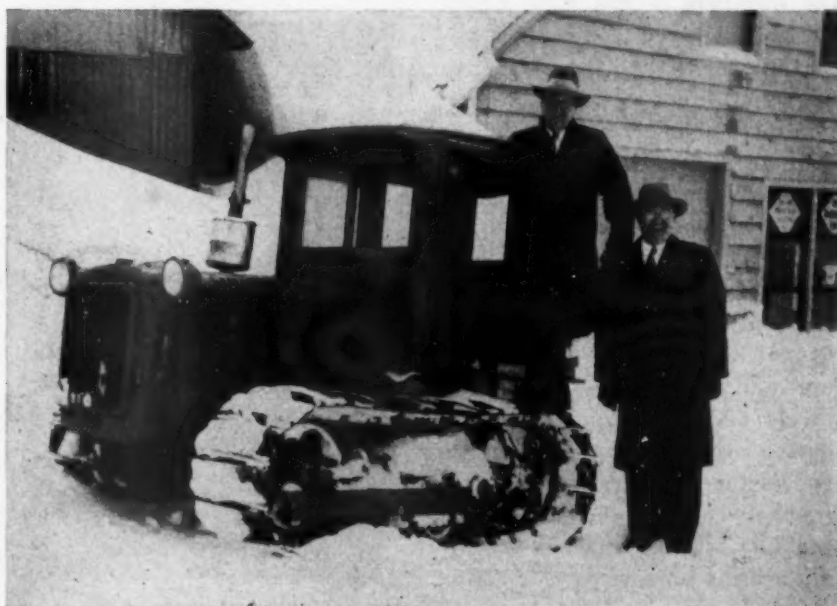
burned and dynamited the plane. It was a joy to me to have these men here and I was happy that I was here to serve them in their hour of need. Later I received a letter from the Flight Officer which called to mind the title of Henry Pitt Van Dusen's new book, *They Found The Church There*. The Flight Officer said that prior to his "visit" to Donakonda he had been greatly disturbed by the social and moral condition of the Indian people, and by the ways the caste people treated the outcastes. He said it was a revelation to him to see the work which Christian missions were doing among the outcastes, to see the transformation of life among those who turned to Christianity, to see the equipment and general establishment of the mission stations, and to witness the love of Christ which alone would prompt missionaries to live in such isolated areas with no "modern conveniences" and no other white people for companionship in order to work for these people.

It was, for him, the same experience which has so oft been repeated during this war. Americans and Englishmen, having seen with

their own eyes the actual work being done by missions, get an entirely new conception of the meaning of the word and determine that when they return to the homeland they will be ardent supporters of the cause of missions. I have also received a letter from the Commanding Officer for South India of the Royal Air Force in which he not only expressed his appreciation for the services rendered to the men who crashed here but also praising in general the work which the missionaries are doing for Christ and for India's downtrodden peoples.

### **They Traveled in a Caterpillar Tractor**

On their way to speak at a World Mission Crusade meeting in Reno, Nevada, R. M. Rushton, Crusade Director for Northern California and Nevada, and Gordon Lahrson, Western Regional Director for the Council on Finance and Promotion, were caught in a heavy snowstorm on Cascade Mountain. They had to abandon their car and get a caterpillar tractor to take them over the summit. They reached Reno, Nevada, only a few minutes late.



*Gordon Lahrson and R. M. Rushton and the tractor that brought them to Reno*

## Facing a New Era of Service in Postwar China

*After prolonged Japanese occupation, property damage, and destruction of equipment, the University of Shanghai again serves in giving Chinese youth a thoroughly Christian education*



*The island in the Whangpoo River as seen from Shanghai University campus. The Japanese converted it into a naval station. Beyond it was the Pootung Civilian Internment Camp which Missionary Sterling S. Beath described in MISSIONS, January, 1945, pages 18-23*

THE late Dr. Herman C. E. Liu, the first Chinese President of the University of Shanghai, who was assassinated on the streets of Shanghai in 1938 (See *MISSIONS*, June, 1938, page 358), used to tell the members of the East China Mission each year, "The most important thing that you American missionaries can do in China is to multiply yourselves by training Chinese Christians to do the things that you know how to do." He dedicated his life to the training of Chinese Christian young people.

The University of Shanghai is the only all-Baptist college in China, supported by both Northern and Southern Baptists. Its lovely 60-acre campus along the bank of the Whangpoo River was one of the first battlefields in the war between Japan and China. Its buildings were occupied by the Japanese army for several years. After Pearl Harbor the campus was again occupied.

By ANNIE E. ROOT

The University promptly moved to its Downtown School of Commerce, and opened classes in 1937 in the midst of the Battle of Shanghai that was raging fiercely in the



*A shell hole in one of the walls of a Shanghai University dormitory*

Chinese parts of the city. Additional rooms were rented in office buildings, in cooperation with the three other Christian colleges: Hangchow College (*Presbyterian*), Soochow University (*Methodist*), and St. John's University (*Episcopal*). Joint libraries and laboratories were used. Classes were held in morning, afternoon, and evening shifts.

For many loyal and patriotic Chinese citizens terrorism and tragedy stalked the streets of Shanghai in those days. An assassin's bullet ended the life of President Herman C. E. Liu on April 8, 1938. Others on the faculty received threatening letters. But they never wavered in their purpose and devotion, and the University carried on with Mr. T. K. Van as the new President.

After Pearl Harbor the American missionaries on the faculty were interned and funds from America were cut off. The Board of Directors, largely Chinese, feared some stigma might be attached to the



University under the puppet Chinese government, formally closed it and disbanded for the duration. But a group of alumni felt it would be a pity not to provide a Christian education for the many young people in Shanghai who had not migrated into Free China. So they opened the Shanghai Institute, employed largely the same faculty, enrolled many of the same students, and offered about the same courses of study as the University of Shanghai. Since the war completely cut off income from American sources, alumni and other friends of the University made large contributions. These with student fees enabled the Shanghai Institute to balance its budget for all but two of the seven terms that it functioned. The college enrolled 738 students and an average of 89 were graduated each spring. Inflation was rampant, of course, as is shown by the fantastic increase in the college budget. In 1935-1936 it was \$236,718 (*Chinese currency*) while in 1944-1945 it was \$31,921,138. (*Chinese currency*). Meanwhile the alumni in Free China conducted a campaign for an endowment fund of \$10,000,000 (*Chinese currency*) to aid in rebuilding.

The Shanghai Institute was closed soon after Japan surrendered. The Board of Directors of the University reconvened on August 27, 1945, and officially declared the University reopened. They set up a temporary administration with Henry H. Lin as Acting President and T. K. Van as Vice-President and Dean, to await permanent organization by a more representative meeting of the Board. The reopened college already has an enrolment of 868, with 456 students in the high school, and a large enrolment in the Downtown School of Commerce. Mail service to Shanghai has been resumed. Once again letters are coming from missionaries and Chinese Christians. Miss



*Mr. and Mrs. Shelley Shen*

Ruth Bugbee, recently freed from the Chapei internment camp, and Dr. J. B. Hipps, Southern Baptist, who had been in Chungking, are at present the only missionaries on the faculty in Shanghai. Others are ready to return as soon as passports and passage can be secured. Dr. W. T. Zen has returned to serve again as Director of the Downtown School of Commerce. Miss Bugbee writes, "My Chinese housemate and assistant teacher, Miss Yeung Wing-Kee, kept my apartment during my absence. She not only took care of my possessions but carried on some of my teaching and particularly kept the home fires

burning for the University Church Choir. Last Sunday afternoon the choir (17 of them) came to the Chapei Camp and sang for an hour. I am very proud of them. They have had no director since I have been away except Miss Yeung at the piano. . . . Every month she sent me the most wonderful food parcel. All our Chinese friends have been marvelous to all of us."

A Methodist missionary wrote of another University of Shanghai graduate: "Shelley Shen, his father, and a friend have been benefactors in a big way. They provided the International Red Cross with millions of dollars (*Chinese currency*) to send parcels to internees. They gave \$145,000,000 (*Chinese currency*) to provide pocket money—\$100,000 each—for every adult internee when the war ended. This money is worth very little. You can travel only a short distance in a rickshaw for \$10,000."

While the University campus has suffered much, the buildings are not damaged beyond repair. Part of the funds raised in the Baptist World Mission Crusade will go toward their reconditioning, so that they may again be filled with earnest young people seeking an education in a Christian school.



*Airplane view of Shanghai University Campus before the war*

# The Christian Faith Survives in Germany

By CHAPLAIN NORTH E. WEST

**S**HOULD I now help the Germans, the horrors of whose concentration camps I have witnessed, and in whose soil I as chaplain have buried the broken bodies of American soldiers?

The World Mission Crusade of Northern Baptists is calling upon Baptists for contribution, to be used in part for aiding German Baptists in rebuilding shattered church structures and retarded Christian enterprises. *I shall give to that fund!* As I do so I shall thank God for the German remnant who still possess and have manifested a vital faith in Jesus Christ, and toward whom God has shown favor.

Before going to Germany it was clear that prejudice against the German people was prevalent in the American army. We had read reports describing German atrocities, and were satisfied as to their veracity. Evangelical leaders had raised their voices against nazism, but little by little they were silenced, until nothing more was heard concerning the Christian witness. It seemed as if the doors of the German churches were now barred and that the remaining Christian people of Germany had either been destroyed or had become apostate. In our thinking the black cloud of paganism had descended upon a people whom God would surely spew out of His mouth.

This reaction toward our enemies in Germany was due also to the long months of military training. One cannot train intensively for the purpose of destroying a specific enemy without feeling thoroughly justified in destroying him. And with the human tendency to generalize, we began to visualize the evil deeds of some as growing out of the unholy perversion of all. In our thinking it had become "the total guilt of a total people." Consequently, we expected to find no remaining evidences of a genuine Christian faith.

On arrival in Germany our previous convictions concerning the nazis were corroborated. The shock of friends killed at the hands of the enemy left a bitterness that was further in-

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*Religious conditions in Germany as appraised by an Army Chaplain who saw the horrors of nazi concentration camps and the evidences of a vital surviving evangelical faith that gives hope for new Christian leadership and the spiritual renewal of the German people.*

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creased by the brutal murder of some of our men in direct defiance of the Geneva Convention. Such impressions were further deepened by the unbelievable sights of despicable bestiality in a German concentration camp. War correspondents had not dared tell the whole story. Even after I had witnessed its horrors I could scarcely find them credible. Surely, here was evidence that the Christian faith was dead in Germany and that an apostate people no longer deserved the hand of Christian fellowship or sympathy.

But now my attitude toward the German people has changed. I still maintain an irrevocable opposition to all nazi policies, programs, or adherents; but to many Germans I must extend tokens of Christian friendship. I now know that beneath that terrible nazi avalanche during that whole tragic era, there had been a true and living remnant of the Christian faith, a remnant that was constantly oppressed, and frequently repressed, yet which throughout retained its vitality and spiritual power.

The evidence of Christian faith within the boundaries of Germany first began to manifest itself in superficial ways. Wherever the course of battle carried us, we discovered evidences of Christian worship. Farmers had crosses on their property to declare their belief in Christ. At numerous crossroads were little wayside shrines upon whose rustic altars devoted hands had placed floral offerings. In the homes there were pictures of Christ and in many rooms were tiny crosses, symbolizing His sacrificial death. On the walls were framed certificates of baptism and confirmation. And in the living rooms we found worn copies of the Holy Scriptures, indi-

cating that the evacuated or bomb destroyed residents had loved "The Book."

To these mute evidences was added the presence of large and beautiful churches that had been built with consecrated money and dedi-



*St. Paul's Cathedral was one of the world's great churches. Heavily damaged during the bombing raids on Berlin, it is now a complete ruin, only a roofless gaping shell*

cated to the worship of God. Churches of such incomparable beauty could have sprung only from the mind and labor of lovers of God. These churches in many towns were still being filled by those who hungered for the solace of a benevolent God. Could such evidences of Christian faith be mere shadows of the past? Were they now only the hypocritical shell of an apostate people? This was often the case, for the majority of the war criminals were at least nominal Christians. Yet on the other hand, it is equally true that there was a faith, and a Christian remnant still remaining that was more sinned against than sinning.

The first substantial evidence of a surviving vital Christian faith in Germany was given me by Chaplain (Colonel) Gustav Schellhase, U. S. XVth Army Corps. "When our men captured the Dachau Concentration Camp," reported Chaplain Schellhase, "we discovered in it some 2,000 Protestant ministers and Catholic priests who had been confined there because they had dared remain true to their convictions." It would be difficult to ascertain how many ministers and priests had died for their faith prior to the deliverance of Dachau, *but we do know that here were 2,000 still alive who had not bowed their knees to a modern Baal!* And out from this and other places of torture, have gone a great group of godly men dedicated to the task of spreading the Christian message. They have gone out to regather scattered flocks, and to make new converts to the living Christ. Here is evidence that the Christian faith still lives.

Moreover, the evidence is not limited to this one experience. While it is true that I was swayed by Chaplain Schellhase's testimony, additional instances have since removed remaining doubts. Bishop Wurm, President of the Evangelical Church of Germany, and Martin Niemoeller, its vice-president recently spoke to their followers and to the world, saying,

The judgment of the wrath of God has descended upon us. It is only through the mercy of God that we have not been destroyed altogether. . . . We thank God that He preserved men in our Fatherland who asked for His ways. We thank Him that He cleanses consciences and saves sinners through His Son. . . . Let us now seek the will of God in every walk of life and in every calling.



When men who have striven and sacrificed for their Christian faith will so speak to the people of Germany, we can be assured that God has preserved for Himself witnesses that will lead the people in the ways of righteousness. Such an honest expression of a Christian conviction that is undergirded with the testimony of suffering can be trusted. It deserves the outstretched hand of a helpful Christian fellowship.

To this may be added the recent report of Professor Peder Stiansen, of Northern Baptist Theological Seminary, and a member of the Baptist Foreign Mission Board, "We have learned that there are still some 80,000 Baptists in Germany." These German Baptists have suffered greatly. Their homes have been destroyed by American bombs. Their loved ones have been slain by American guns. Their churches have been devastated by American might. Yet these thousands retain their faith in our common Savior and Lord. I know what terrible suffering has been inflicted by the Nazi war-machine. But I cannot forget that these suffering thousands are Christian brethren with whom I, who have been so blessed of God, could well share "a cup of cold water" in the Savior's Name, and of whom the Lord did say, "Do good to them that despitefully use you."

Another instance of a vital Christian faith in Germany was manifested in the little town of Wehrmansquick. The pastor of the local church had heard that the American Army was coming. He knew that in the confusion of battle, towns were destroyed and civilians frequently killed. He likewise knew that the only hope of his little town for safety lay in the early withdrawal of the Nazi garrison. He issued to his parishioners a call to prayer. The people responded, and they

prayed that God in His infinite mercy might spare them. But would God hear their prayer? Shortly before our men arrived, the Nazi garrison withdrew and no shots were fired as we entered the town which with all of its inhabitants was completely spared. So grateful were the people of that parish that a service of thanksgiving was held in that church, and praise ascended unto God for His loving-kindness, and His answer to their prayers.

With this and much other evidence confronting me, I am convinced that the Christian faith still lives in Germany. Regardless of what Hitler and his agents may have done, there remain many who worship the Lord Christ "in Spirit and in truth," and to whom we must extend the hand of Christian fellowship. And with this hand there must go something tangible in the form of money to relieve suffering, rebuild churches, and strengthen the Christian work. Already Christians of all denominations in America have given \$132,500, through the World Council of Churches, for such aid to German Christians. The American Lutheran Churches are now raising \$10,000,000 for rehabilitating Lutheran work in war-devastated areas, a generous portion of which will be used in Germany. It is imperative that American Baptists promptly do something for German Baptists. They must help maintain a Baptist witness in Germany where the flame of faith still burns.

As I make my own offering through the World Mission Crusade, I invite you to share in this great task of rehabilitating suffering Christians throughout the world, including the Christians of Germany, and to provide a new Christian leadership for a nation now in the making, and to guide a nation into paths of peace.

## FACTS AND FOLKS

► THE FOREIGN MISSION BOARD announces the appointment of Rev. Herbert E. Hinton, D.D., as Associate Secretary in the Home Department. He began his new duties on February 1, 1946. He and Mrs. Hinton were missionaries in Burma from 1920 to 1926 and again from

### *News brevities reported from all over the world*

1929 to 1936. Upon their return to the United States Dr. Hinton served as Connecticut Director of Promotion from 1936 to 1941, and

since 1941 he has been Central District Representative of the Ministers and Missionaries Benefit Board. He is a graduate of Bates College and of Andover-Newton Theological School. He has taken graduate studies at Harvard and Columbia Universities.

► **ON THEIR RETURN TRIP** to India Rev. and Mrs. J. Martin England sailed on a transport whose chaplain was Major David W. Jones, formerly a Baptist pastor in Missouri. On the long voyage of 29 days, from October 13 to November 10, the chaplain arranged Bible classes, religious services, discussion seminars, recreation groups, and nursery classes, for all who cared to participate. At one of the regular Sunday church services at sea the chaplain said that during the war he had crossed the Atlantic Ocean 16 times, each time his ship loaded with munitions and men on a mission to destroy and kill, and that this trip with so large a group of missionaries was for him a much happier voyage because it meant that these people were being sent not to kill and destroy but to heal, rebuild, and preach the love and forgiveness of God as it is revealed in Jesus Christ.



► **REV. C. R. McBride**, field worker in the Town and Country Department of the Home Mission Society, is promoting the Heifers for Relief program of Northern Baptists. During the war in Europe



*Herbert E. Hinton*

many dairy herds were slaughtered for meat. Others died from lack of feed. The Baptist Committee on Material Aid is sponsoring a program to send heifers to Europe to replace herds that cannot be replaced for many years if no cows are imported. One good cow will give sufficient milk to save the lives of ten babies who will otherwise die. Farmers are being asked to give heifers; Baptists in the cities are being asked to give money to buy heifers, or to feed and care for them. For further information,

write to Rev. C. R. McBride, Rural Church Center, Northern Baptist Assembly, Green Lake, Wis.



► Under the leadership of Rev. Ervin F. Austin of the Home Mission Society a Home Visitation Evangelism Crusade was conducted in January by 20 Los Angeles Baptist churches, including four Mexican churches. More than 60 teams of visitors interviewed more than 500 individuals. The Four Mexican churches sent out 14 teams. Preliminary reports show 84 decisions for Christ and 99 transfers of letters.



► The schedule of church appointments for Secretary C. Harry Atkinson of the Home Mission Board's Department of Church Building Counsel has become so heavy that from now on his "on the site" visitations must be limited. On two itineraries for which automobile transport and hotel accommodations were provided by the interested churches, he visited 25 churches in a period of 10 days in Indiana and 21 churches in a similar period in Illinois.



*Rev. C. R. McBride and a Baptist farmer in Wisconsin with a heifer for European relief*

# Easter

## An Easter Prayer

By JAMES D. MORRISON

**A**LMIGHTY and Eternal God, who hast made us in Thy image and breathed into us the breath of life, we thank Thee for this day and for its assurance of Thy love and care. Especially do we thank Thee for Jesus Christ, our Lord and Saviour, who conquered death and brought life and immortality to light. May that light shine in our hearts with such clearness that we shall never again doubt the deathlessness of truth and love and the immortality of the human soul.

We give Thee solemn thanks for all those valiant souls who, believing in the power of an endless life, have fought a good fight and have finished the course. Especially do we rejoice in the triumph of those near and dear to us, the companions of our hearts in other days, whose ennobling memory abides with us, a constant strength and stay. As we think of them may we realize that life is ever lord of death, and love can never lose its own.

O God of the living universe and the loving heart, help us to believe that with Thee there is no death, and that if we put our trust in Thee and live for Thee, nothing in heaven or earth shall have power to separate us from Thy love. In that faith and by that love help us to walk until faith becomes sight and we behold Thee face to face. Through Jesus Christ, our Lord. Amen.

From *A Symphony of Prayer*, compiled by HERBERT HEWITT STRAUP, published by the Judson Press. Used by permission.

## The Christ Is Risen

By GRACE NOLL CROWELL

Now, indeed, is the urgent need to shout it  
Above the seething hate that has inflamed  
The hearts of men through bitter days of warring.  
This is the time for the faithful to give voice,  
Telling a weary world that the Christ is risen,  
Bidding the downcast hearts of men rejoice.

"I am the life," above the clash and the tumult,  
Trumpet-clear come the words that the Master said.  
Let us call it out above the fields of darkness,  
And hope will spring like a flower new unfurled:  
"The Christ is risen." O men, the Christ is risen,  
There is light for a sorrow-blinded world!

From *Sons Brighter Dawn*, by GRACE NOLL CROWELL, published by Harper and Brothers. Used by permission.

## Easter Scripture

If ye then be risen with Christ, seek the things that are above. — *Colossians 3:1*.

Like as Christ was raised from the dead . . . so we also might walk in newness of life, — *Romans 6:4*.

That I may know him and the power of his resurrection. — *Philippians 3:10*.



## Easter Thoughts

In spite of all the uncertainty, doubt, cynicism, denial, and despair which characterize our age, man can have assurance and can view the future with hope. He can say, "I know whom I have believed, for I know that my Redeemer lives." — *The Cresset*.



In this war thousands of men have died. Again white crosses are stretching "row on row." Around these crosses again, as once around a cross on Golgotha, women stand and weep for their sons. On this Easter, with a human need greater than ever before, we will remember and worship a risen Christ. In this worship we will do well to think also of a risen world. For there are stones to be rolled away if we are some day to see our earth freed from the myriad, tragic dying of the sons of men — an earth released from the hates and fears, the faith in evil, the separation of man from man, of nation from nation which bring our recurring rows of crosses. — *The New York Herald Tribune*.



If Easter is simply the anniversary of a long-ago event, it is only the festival of a backward look. The gladness of the disciples was born of a real, a present, an immediate experience of the presence in living reality of their Lord. Without that Easter experience the full Easter joy is an impossibility. For us therefore and for all mourning and anxious folk Easter should not be a memory of the past but an experience of the present, the festival not of the backward look but of the ever-widening vista of an endless and joyous future. — WILLIAM G. CHANTER, in *Zion's Herald*.



To know Christ means to know the risen Lord; to proclaim Christ means to proclaim His victory over the power of death. This God-given fact remains unshakable whatever happens. The church which takes its stand on the risen Lord need not fear defeat. Holding the truth of Easter the church receives power to speak the royal, priestly, prophetic word whereby men are judged and saved. — From *The Easter Message* of the World Council of Churches.



# The Greatest Victory of the Ages

*A Meditation on the Eternal Significance of Easter*

By REUBEN E. NELSON

**E**ASTER brings us another of those seasons of the heart that God has provided in our observation of Scriptural truth. The beauty of this season, as of Christmas, rests not in our human celebration but in the divine origin which is the source of all that is significant in our observance. We turn from a risen Christ to our assurance of eternal life, and the knowledge of the empty tomb bridges the valley of shadows.

And from a risen Christ we turn to contemplate Calvary. God by the Risen Son turns the seeming defeat of the cross into the greatest victory of the ages. Because of Easter the cross is the emblem of victory.

Paul understood the significance of Easter in terms of the resurrection power. In discussing the symbolism of immersion, he contemplates this power of God which raised Jesus from the dead, the power which is the promise of the believer's eternal life, and the power which in this present time transforms and lifts personality out of sin and lostness to a newness of life. Upon that power the great missionary of the first century depended.

At this Easter season we need a new sense of the world's helplessness and of God's illimitable power. We need to understand that when we are upheld by the power of the resurrection, there is no undertaking too great for His church to envision and attempt.

An upsurge of the resurrection power in the lives of individual Baptists and in Baptist churches will make our campaign, budgets, and organizations the victorious channels for bringing a victorious Christ to a defeated world.



## World Mission Crusade Leaders Prepare for Fall Campaign

The active and intensive campaign phase of the World Mission Crusade will not get under way until September 1946. In the meantime preparations are going forward. Pictures on this page show Crusade leaders in various areas gathered together to discuss their plans.

The denomination-wide "Committee of a Thousand" and the various "Committees of a Hundred" for the state and city areas will soon be completed. World Mission Crusade committees are being organized also in local churches. Some Crusade projects

will be provided through advance special gifts, and this part of the Crusade is already in motion. Area,

association, and city conferences are being scheduled for Crusade leaders, pastors, and committee members.

Many outstanding business men and women are serving as state and city Crusade chairmen and co-chairmen. They will assemble for a two-day conference at Green Lake, July 2-3, 1946, to consider preparations and plans for the intensive campaign which will extend from September 1946 to April 30, 1947. The Crusade is being developed so that every Northern Baptist will have a share. The goal of \$14,000,000 will carry out a great program of relief, reconstruction, rehabilitation, and advance.

## A Gift to the World Crusade From New York Negro Baptists

By WAYLAND ZWAYER

The great Mount Olivet (Negro) Baptist Church of New York which, under the ministry of Dr. O. Clay Maxwell, has grown to be one of the largest Protestant churches in the world, won the heart and admiration of Mrs. L. E. Swain, President of the Northern Baptist Convention, when, on February 3, she occupied the Mount Olivet pulpit. Following her stirring message, in which she told of the sufferings of this world and the needs represented in the Baptist World Mis-



*Crusaders in New Hampshire: C. R. Chappell, E. B. Weaver, J. D. Squires, H. W. Curtis, M. E. Witmer, Mrs. H. W. Buker, and G. W. Wiesen, at their conference in Concord*

sion Crusade, Dr. Maxwell gave the congregation, which had already made its usual Sunday morning offerings, an opportunity to act immediately upon the inspiration of the hour. An offering for the World Mission Crusade was received, and on Tuesday (*other church treasurers, please note*) the check was mailed to Baptist headquarters. With it came a letter from Dr. Maxwell which I quote in part:

At our church last Sunday Mrs. Swain made a tremendous impression

because of her radiant personality, exceptionally strong message, and dynamic delivery. The response was overwhelming. Financially, the enclosed check for \$252.85 represents a greater interest than might be expected, because no Negro congregation has many members who are financially able to make large gifts. My people were very happy to hear Mrs. Swain and also to encourage her in her work.

If every time our hearts were touched we reached out to help or into our pocketbooks for the means to help, the financial goal of the

World Mission Crusade would soon be oversubscribed. Many a good deed goes undone because we delay acting upon our inspirations.

### Collection of Used Clothing

Have you make your contribution yet to the used clothing collection for war-devastated countries?

Look through your closets and set aside all the worn garments and shoes you can possibly spare. Pack them up (shoes should be tied together in pairs) and send them to one of the United Church Service Centers—at Modesto, Cal. or New Windsor, Md., or 20 Warren St., New York 20, N. Y.

Members of a church can often save trouble and postage by joining together in packing and mailing gifts of used clothing to the shipping centers. The names of the church of which the donor or donors are members should be marked on the package.

### Who Crusades Most?

By EVAN J. SHEARMAN

When the whiskey barons spend huge sums of money and use every means of advertising persuasion, distorted though its message may be; when the cigarette men do the same thing, vying with one another to convince the public that their brand is easiest on the throat or that they pay a higher price for their tobacco; when so many perfumers practically reduce their advertising appeal to the level of seduction; when from here, there and everywhere enticing invitations to become converted to secularism constantly beat upon us, can we followers of Christ allow these influences to capture us? Can we rest contentedly in our churches? Have we asbestos hearts? It is high time, and the time cannot get much "higher," that we sloughed off some unnecessary

### SOMETIMES AMATEURS CAN DO MORE TO IMPROVE INTERNATIONAL RELATIONS THAN THE PROFESSIONAL DIPLOMATS



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*Crusaders in Minnesota: (Seated) Mrs. Earle V. Pierce, George Earle, M.D., Chairman, Mrs. L. R. Bouma, A. F. Carlton. (Standing) Earl Cravens, Fred Woyke, E. A. Finstrom, H. B. Mears, H. S. Levett, A. F. Malborg, in their conference in Minneapolis.*

practices and personal indulgences and, putting more reliance on God prayed earnestly for divine wisdom and motive power in leading our own lives, and in spending money as well as ourselves to captivate those around us for Christ.

How difficult it is for us to become convinced of Christ's need of our "all out" consecration on behalf of his kingdom. Even after the unparalleled destruction of life

and property left in the wake of the recent war, it is so much easier to settle back into the "status quo." Our churches could go on just as usual in this world that fearfully needs food and faith, but this terrific day compels us to giant effort.

Make no mistake about the necessity of crusading to achieve forcible goals. That is what the Christian Life Crusade is all about.

These next years are going to take everything we have committed to Christ. We should keep great-minded and large-hearted but we must become more definitely Christian in personal life and church expression. Otherwise paganism will hold sway where body, mind, soul, and social living should belong to Christ.

#### **New Pre-Easter Folder**

An attractive four-page leaflet emphasizing the relationship of Easter to the Missionary message, entitled *Because He Lives*, is ready for distribution in churches on some Sunday in April before Easter.

If your church has not received copies, write your state convention office. There is no charge for this leaflet, which points out that the way to help the denomination's missionary program is to complete all missionary pledges by Easter, and, in addition, make a special Easter offering for missions.

The usual Easter offering envelopes are also available through the state convention offices.



*A World Mission Crusade Luncheon Conference of the two Committees of One Hundred, from Northern California and from the Bay Cities Union, meeting in San Francisco*



# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*



NEW MISSIONARIES: (Left to right) Jean Luckey, Elizabeth Mooney, Allison Osborn

## The Newest Ambassadors of the Woman's Society

*An introduction to six new young women missionaries*

**D**URING this first Easter season after years of war, sorrow and tragedy, the Easter bells will ring more jubilantly and with greater hope and assurance than for four years.

With growing courage, worn and weary peoples can look forward again to new life and to building. If we but accept it, the fact of Christ's resurrection gives each of us new life, rich, abundant and everlasting in Him. Thousands upon thousands of God's children have died these past years from war and starvation. Homes and schools, churches and hospitals have been destroyed and the good earth left unfit for production. Families have been broken; children stunted by famine and fear. Those left living cry out to us to feed, rebuild and restore.

The Woman's Foreign Mission Society, facing today's tremendous

By EMILIE L. DAHLBERG

challenge, is eagerly looking for consecrated and thoroughly trained Christian young women to go out in the name of Jesus Christ to its ten mission fields as evangelists, teachers, doctors, and nurses. In this Easter season, which also celebrates the 75th birthday of the Society (*April 3rd*), what could be more gratifying than to have young women now dedicate themselves to this urgent task.

Some who may hear God's call in this appeal may be fully equipped to go soon. Others may still be in school with years of study ahead. If you feel that God needs *you* to help carry His message, talk it over with your family, your pastor or Sunday school teacher and pray continuously about it. Parents, pastors and teachers, pray that God may single out some of your

own young women and then guide them in responding to His call. Young people, to help you become receptive to God's call, learn all you can about our Foreign Mission fields and their needs, and in school become the very best student you possibly can!

In either case write to our candidate secretary, Rev. Marlin D. Farnum, 152 Madison Avenue, New York 16, N. Y., so that he can advise you and help you plan.

It is with much joy and thanksgiving to God that the Woman's Foreign Society presents the following as its newest appointees. Lovely, vivacious and talented girls they are, full of fun and enthusiasm and eager to be on their way.

ANNIS H. FORD was born in Franklin, N. H., and that has always been her home with the exception of the years spent in college. As a little girl she went each year to Camp Ataloo, Ocean Park, Maine. As she grew older she became counselor and song leader,

and eventually director of the camp. It was here that she made valuable contacts with Christian workers. Her church membership is with the Baptist Church of Franklin. In her senior year at high school Miss Ford definitely decided to prepare for some type of Christian service. This decision was the result of the combined influences of World Wide Guild studies and the challenge of Christian service as presented at the Northfield Missionary Conference. In the fall of 1938 she entered Gordon College, and in due time received her A.B. degree in theology. She then attended Boston University and graduated with an M.A. degree in education. Appointed in May 1945 for educational work in the Belgian Congo, she is en route to Banza Manteke.

**E. MARIE LANGDON** was born in Addison, Ohio, and her church membership is in First Baptist Church of Gallipolis, Ohio. She attended Rio Grande College and Ohio University for her B.Sc. degree and later received her M.R.E. from the Northern Baptist Seminary in Chicago. She taught in the Gallipolis schools from 1936

to 1944, when she became youth director of the First Baptist Church at Hamilton, Ohio, a church already sponsoring three outstanding missionaries of the Woman's Society. Her conversion and call to foreign service came at one and the same time, and her missionary interest soon centered in China and India. "The purpose of the Christian church is to evangelize the world," she said. "Christ gave the great commission to go and teach and it is my duty and privilege to go and tell those who have never heard of him." She has been designated to South China in educational and evangelistic work.

**JEAN LEE LUCKEY** was born in Plainfield, New Jersey, where she grew up in a Christian home and began her religious education in the nursery department of the Sunday school. She was baptized at 13 and even then was impressed with the need on the foreign fields which she learned about through her Sunday school lesson materials. During a young people's summer assembly she declared her desire to undertake foreign service. After finishing high school she was graduated from the Baptist Institute

for Christian Workers at Philadelphia. During those years she came in touch with several missionaries, and her call to foreign service became deeply rooted in her life plans. For three years she worked in the national office of the World Wide Guild and then for three years was pastor's assistant in Springfield, Mass. In her statement of faith Miss Luckey wrote, "To me to accept Him as Savior means only one thing—to carry that wonderful message to those who have never heard it. Christ alone is adequate for the world's need." She will continue her training to secure a degree in Religious Education preparatory to doing evangelistic work in the Belgian Congo.

**BEULAH M. MCCOY**, surrounded by the privileges and experiences of a Christian home, began at an early age to follow in the footsteps of her father and mother who were active in the life of their parents were teachers and the three church and Sunday school. Both children took for granted that a good education was an accepted ideal. The sudden death of her father in 1940 was a great bereavement

*(Continued on page 252)*



**NEW MISSIONARIES:** {Left to right} Marie Langdon, Beulah McCoy, Annis Ford



## Brooks House of Christian Service

*One of the oldest and most important Christian centers operated by Northern Baptists*



ABOVE: *Giving thanks before meal in the Nursery School at Brooks House*

RIGHT: *The intermediate boys chef's club learn how to cook*

Brooks House in Hammond, Indiana, 27 years ago opened its first building in the great steel mill section of northern Indiana, known as the Calumet Region. East Hammond was then a settlement of several thousand foreign-born workers and their families. Streets and alleys of the neighborhood were in poor condition. The public school "was housed in small portable units, unsanitary and unhealthy." Some 1,800 people lived in company houses without modern conveniences. The public laundry, public bathrooms and shower rooms at Brooks House met an urgent need of the neighborhood, as did also the day nursery and clinic. From the beginning of its history the Christian center has been a leader in all forms of civic



improvement, and the program of activities has been adapted to the needs of a changing community.

Today the Brooks House property includes two substantial brick buildings and the attractive chapel of the Maywood Baptist Church whose 175 members and more than 50 young people constitute a priceless and visible product of the Christian center work.

In 1945, Rev. John M. Hestenes who had been director of Brooks House for more than 20 years, moved to California to head the work at the Chinese and Mexican Christian Centers in Fresno. Rev. C. Dwight Klinck came from Milwaukee to succeed Mr. Hestenes.

Another new member of the staff at Brooks House is Mrs. Dorothy Terry Leonard who graduated from Virginia Union University in 1943 and received her M.R.E. degree from Andover Newton Seminary in 1945. She writes: "On arriving in Hammond in the fall of 1945, I immediately became conscious of the great need for understanding among the racial

and cultural groups of the city. A hearty welcome to Brooks House greatly encouraged me, for here I was treated as an individual rather than a Negro. At present I am working with ten groups, including Brownies, Little Homemakers, Friendship Clubs, Chef Club, groups in gymnasium activities and a Sunday school class." Mrs. Leonard is Director of Youth



and Adult Activities. She works with colored people but the boys and girls of the Caucasian race, regard her not as a Negro but as a member of the staff.

Miss Lillian Westcott, Supervisor of the Children's Department, writes thus of her coworker, Mrs. Leonard: "She is one of the finest people I have ever met. We share a small apartment, so I can speak from experience. If everyone could have my experience I know hatred would disappear."

### **The Resignation of Alice W. S. Brimson**

At the meeting of the Board of Managers of the Woman's American Baptist Home Mission Society held on January 21, 1946, Miss Alice W. S. Brimson presented her resignation as executive secretary of the Society. In doing so she carried out a resolution made long ago to retire before her days of aggressive leadership were numbered. Her many friends regret her decision, believing that years of fruitful service are yet before her. The years of depression which have shadowed the work of all of our Societies have schooled her, as she says, in "the economy of scarcity." She weathered them with irrepressible good cheer. Her example of joyous faith will continue to make its impress on lives from coast to coast. Hail! Alice Brimson. God-speed! but not Farewell!—*Bertha Grimmell Judd.*

### **Miss Alice W. S. Brimson Receives 25-Year Service Pin**

*By CLAIRES G. CHANDLER  
Mid-Western Vice-President*

At the January Board meetings, Mrs. H. S. Palmer, chairman of the Board of Managers of the Woman's American Baptist Home Mission Society, presented to Miss Alice W. S. Brimson a 25-year service pin. To those present and to others who later knew about it, the pin



*Alice W. S. Brimson*

began at once to symbolize those qualities which have been the characteristic marks of Miss Brimson's service to the denomination.

To many, the pin was a symbol of the devotion of a fine personality to a great cause. Some remembered that an address by Helen Barrett Montgomery on the "Chivalry of Missions" had first filled Miss Brimson with a desire to have a place in an enterprise so heroic and calling so challengingly for one's best. Some thought of her World Wide Guild secretaryship in Illinois, "a delightful apprenticeship in organized Baptist mission work," she called it. More recalled that for six years, as executive secretary of the Christian Americanization Department, she enlisted and trained volunteers who reached out in Christian friendliness to help those from other lands feel at home in America. A still wider circle thought of her more than a decade of leadership at the Baptist Missionary Training School. There, as president of a growing student body, she sought consistently to raise scholastic standards, to bring to the school girls of outstanding promise, and to fit them for wide and worthy Christian service. All were aware of the interval since 1937, in which, as executive secretary of the Woman's

American Baptist Home Mission Society, her devotion has again manifested itself through ever-widening activities in a growing field.

To her important tasks Miss Brimson has brought more than a devoted spirit. "I think I was born a Baptist, tho' that is hardly orthodox," she once wrote. She grew up in a Baptist home, coming there naturally to love Christ, to follow him in baptism, to learn in her home church in Chicago, the multitudinous paths of volunteer service open to every willing and adventuresome spirit. Step by step she came to be a part of the ongoing denominational program. This familiarity with her own denomination, and with its program both executive and missionary, has been an asset which has strengthened all her service, as she worked with those of other Boards, within and without the denomination, in various cooperative enterprises. In her present position, her first-hand acquaintance with mission fields and with missionaries has been an invaluable aid in the formulation of policies and in programs of advance. The service pin might well be a symbol in the minds of Baptist leaders not only of Miss Brimson's breadth of vision, but also of that practical knowledge so essential to any executive in his given field.

Again, to those who have worked intimately with her, Miss Brimson's service pin might be a reminder of the driving force of her leadership, of her own sense of urgency about the daily importance of her task, an urgency which became contagious and pressed into greater accomplishment all who associated with her. To a remarkable degree she has carried in detail a cumulative interest in the projects to which she gave herself most generously, supporting them with vigor, eager for their advancement.

*(Continued on page 254)*

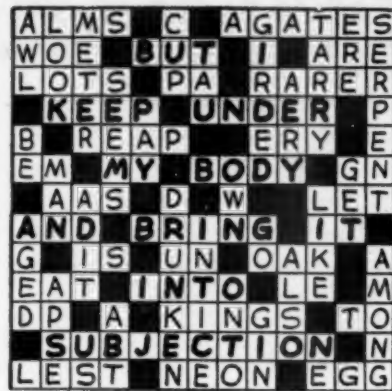
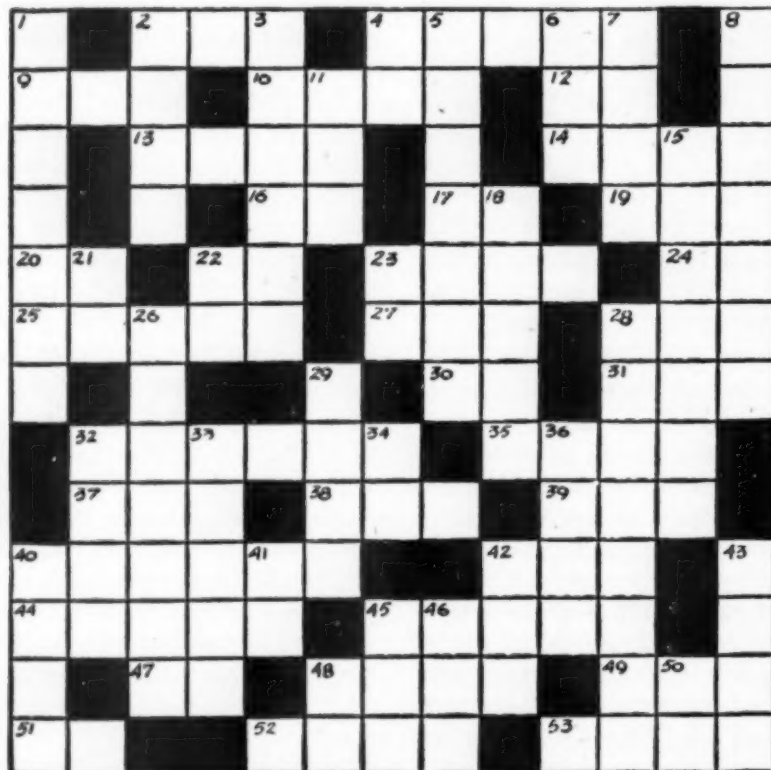
# MISSIONS CROSS WORD PUZZLE PAGE

## No. 33—Idleness

### Across

2. "... do we sit still." Jer. 8: 14.
4. "why ... ye gazing up." Acts 1: 11.
9. River (sp.).
10. Central American tree.
12. Old English.
13. "hand of the diligent shall bear ..." Prov. 12: 24.
14. "people . . . , when they heard the words." Neh. 8: 9.
16. Life Guards.
17. Doctor of Divinity.
19. Exclamation of contempt (var.).
20. "done great things for ..." Ps. 126: 3.
22. "... are bought with a price." I Cor. 6: 20.
23. "Why sit we ... until we die." II Kings 7: 3.
24. Number of Psalm beginning, "O Lord, rebuke me not."

25. Having tides.
27. Combining form denoting relation to the ear.
28. "cast into the ... of lions." Dan. 6: 7.
30. High Priest.
31. Unit of work.
32. "brother to him that is a great ..." Prov. 18: 9.
35. "the ... of the Pharisees." Acts 15: 5.
37. "In ... labour there is profit." Prov. 14: 23.
38. "through idleness of ... hands." Eccl. 10: 18.
39. "in the ... of temptation." Ps. 95: 8.
40. Jeers.
42. "if ... would not work." II. Thess. 3: 10.
44. Sea animal.
45. Caterpillar hairs.
47. Horse power.
48. "... not sleep." Prov. 20: 13.
49. Put a label on.
51. "... , the days shall come." Amos 4: 2.



### Last Month's Puzzle

52. "found others standing ..." Matt. 20: 6.
53. "choose you ... day of whom ye will serve." Josh. 24: 15.

### DOWN

1. "slothful shall be under ..." Prov. 12: 24.
2. "that is slothful in his ..." Prov. 18: 9.
3. Shrieked.
4. "... shall thy poverty come." Prov. 6: 11.
5. "talk of the lips ... only to penury." Prov. 14: 23.
6. "... why tarriest thou? Arise." Acts. 22: 16.
7. "Slothfulness casteth into a ... sleep." Prov. 19: 15.
8. "slothead desireth, and hath ..." Prov. 13: 4.
11. "therefore shall he ... in harvest." Prov. 20: 4.
15. "lest thou come to ..." Prov. 20: 13.
18. "maketh small the ... of water." Job 36: 27.
21. Silicon.
22. "that ... walk worthy." Eph. 4: 1.
23. "... , every one that thirsteth." Isa. 55: 1.
26. "becometh poor that ... with a slack hand." Prov. 10: 4.
28. "by much slothfulness the building ..." Eccl. 10: 18.

29. "they that spread . . . upon the waters." Isa. 19: 8.
32. "and thy . . . as an armed man." Prov. 6: 11.
33. "How long wilt thou . . . , O sluggard." Prov. 6: 9.
34. Royal Highness. 36. Girl's name.
40. "an idle . . . shall suffer hunger." Prov. 19: 15.
41. Railroad.
42. "I . . . no pleasant bread." Dan. 10: 3.
43. "drowsiness shall clothe a man with . . ." Prov. 23: 21.
45. Sun.
46. First woman.
48. Low Dutch.
50. Royal city of the Canaanites. Josh. 8: 1.

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## THE CONFERENCE TABLE

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**EVERY WOMAN SERVING THROUGH HER CHURCH**

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### Doing God's Will in Today's World

#### *Program Suggestions for the Woman's Society*

The programs on the topic "Thy Will," for use in the Woman's Society of the local church during 1946-1947, are simple and direct in their approach. They are studies in discovering and in doing God's will in today's world.

The open Bible is suggested, not so much as a symbol as a source where God's will may be found. The Cape Cod prayer, "Father, Thy will be done through me," indicates the year's devotional emphasis and the ultimate objective of each meeting. The chosen scripture passage is from *Ephesians* 6: 6: "... as the servants of Christ, doing the will of God from the heart." The hymn, to be included in the booklet, is a version of the prayer.

The opening program seeks to discover God's will for the individual woman in the local church. It closes with the introduction of officers and their dedication to their tasks. A unique feature is the use of adaptations from the Leader's Guide in the introduction of the various leaders.

A panorama of women's organizations on our ten foreign fields is disclosed through the personalities of Christian nationals, who, as

visitors, bring word of their activities and plans. A closing devotional service, with impressive prayers from these nationals, becomes a world fellowship of prayer. The year's foreign theme, INDIA, is made vivid by a thoughtful program on mission progress in South India. An attractive feature is the devotional period adapted from the theme used when the Telugu Baptist Women's Convention celebrated its 25th anniversary last fall.

Home Mission fields, their present-day situation and their proposed advance, are pictured in an informal program in which surprise guests ask questions and books come alive to answer them. The Home theme of the year, THE CHRISTIAN AND RACE, is presented through a thought-provoking playlet, "Setting the House In Order." A statement of America's needs in racial friendships is sought.

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## HIGH SCHOOL

### AT HOME—IN SHORTEST POSSIBLE TIME

Course prepares you for College Entrance, Professional Schools, and personal advancement. Diploma awarded. Why be handicapped all your life when you can become a High School Graduate with so little effort? Write for Free Prospectus. See what High School Training did for so many of our graduates—what it can do for YOU.

ACADEMY FOR ADULTS, Dept. G, 36 W. Washington, Chicago 2

In December, provision is made for Societies to decorate a Christmas tree, which becomes a missionary tree whose aspiring Star reminds Baptist women of the "Story To Tell To The Nations" and of the prayer,—

"That all of the world's great peoples Might come to the truth of God."

The study of God's will through the missionary influence of a Christian home is the theme of one program. The "Brown" family demonstrates a family at worship, on a Sunday afternoon, and in a dedicatory service for a new home, the ceremony for which comes from India. This is a program for fathers as well as mothers.

"God's Will Through World Fellowship" leads women to enlarge their fellowship by cooperation with Christian neighbors of other denominations.

Suggestions for presentation and for additional enrichment are provided for some of the programs. An attempt has been made throughout to prepare material easy to present and adaptable to the uses of small and large groups. Brief presentation of Love Gift objectives and prayers have been arranged to fit the themes of specific programs.

Because of the anniversary observances of both Women's Societies within 1946 and 1947, there is included a brief play, "From Generation To Generation." With impressive simplicity, but in scenes packed with missionary history, Mrs. Overseas and Mrs. Home, Mrs. Farr and Miss Near recall the significant progress of Women's Foreign and Home Societies through the years. Faith and Hope, representing the end of the third generation and looking into the generation to come, discover what they, too, can do to carry out God's will. A simple but effective pageantry is built up to a strong climax at the close.



# MISSIONARY • EDUCATION

## "Do Your Utmost"

"Only the best is good enough for a Christian." This was the standard set by one of our young Baptist leaders in a time of great distress and disadvantage.

Those of us who have been working in the churches during this past year have set high goals for ourselves also. April is the time of review and evaluation. Were our goals set high enough? Have we achieved that to which we set our minds? Have we made the most of our opportunities? In April the churches will review the activities of the year.

One of the reports will be on Missionary Education. Have we had the best leadership the church could provide? Have we learned about folk and learned how to serve and work with those folk? Have we become more Christ-like in our attitudes and actions?

What should we plan for next year on the basis of weakness and failure, strength and achievement? If churches use reports to answer such questions they will find that the effort is worth while.

The National office works out its program of service and its emphases on the basis of the information which you send in. We are grateful for the cooperation of thousands of churches and of an increasingly large group of those who have striven to do their utmost during a quarter of a century.

— Dorothy A. Stevens.

## The Book of a Thousand Tongues

*The Book of a Thousand Tongues* is the story of the translation of the Bible into the first 1,000 languages. It was produced before the war by the American Bible Society, price

\$2.50. During the war a member of the Office of War Information told a group of Christian leaders that this was one of the source books of the OWI, for many obscure languages were proven to be reduced to writing when they found them in *The Book of a Thousand Tongues*.

The Bible has been translated into more than 1,000 tongues. A great many of these translations have been into tongues that had no written form before missionary scholars reduced them to writing in order that they might give the Bible to the people in their own language. Look in the library of your church or your community for this book and discover how many missionaries had a part in this work of translation. Notice how many of them were representatives of our Northern Baptist Home and Foreign Mission Societies.

## Bible Book-of-the-Month

1946-1947 will be the sixth year in which the Bible Book-of-the-Month plan has been recommended. This is the first year in which we

are able to send a message about this plan to many of our Christian brethren in foreign lands. It would be interesting to discover how many of the folk in our home and foreign mission fields join us in this first year in which we can reach them as together we read a portion of this Book of a thousand tongues.

As in other years we are recommending that the first reading of the Bible Book-of-the-Month be a survey to gather a comprehensive picture of the author's message and a wider vision of the comprehensive plan of God contained in the book. Tens of thousands read the book at one sitting or as quickly as possible, for this plan is finding ready response in every section of the Northern Baptist Convention. In addition to this, we rejoice to know that many churches across the country use these same books month by month for Bible study in the mid-week services or Sunday evening services. In other places they become the basis for a variety of Bible-centered experiences. Because of the increased interest and participation of so many people we are glad to present herewith a list of the books which will be recommended month by month during 1946-1947.

## 1946-1947

MAY . . . . .	<i>Judges</i>
JUNE . . . . .	<i>I &amp; II Peter</i>
JULY . . . . .	<i>Isaiah</i>
AUGUST . . . . .	<i>Romans</i>
SEPTEMBER . . . . .	<i>Obadiah and Haggai</i>
OCTOBER . . . . .	<i>Philippians</i>
NOVEMBER . . . . .	<i>Zephaniah</i>
DECEMBER . . . . .	<i>Matthew</i>
JANUARY . . . . .	<i>Amos</i>
FEBRUARY . . . . .	<i>Acts</i>
MARCH . . . . .	<i>Malachi</i>
APRIL . . . . .	<i>John</i>



### The Focus of That Face

By EDWIN McNEILL POTEAT

Peter denied, but Jesus did not scold.  
He knew the loneliness, the numbing  
cold,  
The leering jest, the cruel taunting  
word—  
Peter denied Him once, and Jesus  
heard.

Peter denied, but Jesus did not cry  
A protest at the oath, or at the lie.  
The winds of desolation blew and  
blew—  
Peter denied Him twice, and Jesus  
knew.

Thrice he denied; then Jesus broke  
the trance

### Bible Book-of-the-Month Mark for April Judges for May

With one determined, reassuring glance;  
And love was won from terror's dark  
embrace  
Beneath the radiant focus of that face.

From *Over the Sea the Sky*. Used by permission  
of Harper & Brothers. See Review on page 296.)

### Friends Through Books 1946-1947

The beautiful poem which is  
quoted above is taken from *Over the  
Sea the Sky* by our own President  
Edwin McNeill Poteat of Colgate-

Rochester Seminary. The book con-  
tains a collection of devotional  
poems of rich spiritual insight and  
beauty. We are glad to present this  
in the April issue of MISSIONS, for  
many may desire to purchase the  
book for Easter gifts for friends.  
The book itself will be in the in-  
spiration list in FRIENDS THROUGH  
BOOKS 1946-1947. price \$1.50, the  
National Missionary Reading Pro-  
gram graded for all ages, which will  
be ready for distribution early in  
May. The study books and supple-  
mentary reading already listed in  
March MISSIONS and *Over the Sea  
the Sky* will provide material for  
those who are eager to begin their  
1946-1947 reading in April.

## THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:

As these lines are written the  
Discipleship Convocations are  
about to begin in thirty-five city  
centers across the country. These  
great gatherings will have meant  
a new sense of direction to thou-  
sands of young people. They have  
committed themselves to specific  
tasks of service born out of a new  
awareness of what discipleship to  
Christ really means.

To you young people who at-  
tended the Convocations the fol-  
lowing paraphrase by our Baptist  
Youth Fellowship president will  
recall the challenge to you. To  
you who could not be in the Con-  
vocations may it be the voice of  
God calling you to your discip-  
ship task.

The possibilities of such dis-  
cipleship are limitless. "This gen-  
eration *with Christ* can change the  
world!"

Very sincerely yours,

Elmer P. Kappeler

### My Disciple Plan

By ROGER W. FREDERICKSON

If I feel I know the will of  
Christ, and yet if my life has not  
been transformed into a new crea-  
ture by the power of His indwelling  
Presence, I am not His disciple.

If I say I follow Christ, but if I  
have not the mind nor the com-  
passionate love of Christ, my dis-  
cipleship is a hollow thing of mock-  
ery.

If I seem to know all the an-  
swers, and if I repeat them sol-  
emnly, word by word, in psalm  
and prayer, but have failed to see  
that this, my church, is my greatest  
channel for loving and redemptive  
service, then my discipleship is a  
superficial thing.

And if I can look politely and  
callously out upon the decay of  
modern civilization, with its heart-  
ache and confusion, needing life,  
and bread, and light, and yet say,  
"Who cares?" then indeed, I lack  
the burning heart of a disciple.

My discipleship will make me  
look humbly into the face of God,

and there I will see a love I have  
not yet known.

My discipleship will make me  
look into the shriveled lives of my  
fellow men and I will love them  
because of God's love in me—love  
them enough to *win* them to God's  
love.

My discipleship will lift me into  
that unique task in my church, my  
community, or the world, which  
only I can do; *that* will become my  
Disciple Plan.

And now there remain for me but  
two alternatives: the choice of self  
or the choice of Christ, the dead-  
end street of personal pride and  
self-interest, or the purposeful path  
of discipleship, and the greater of  
these is the expanding life of the  
Christian disciple.

The Disciple Plan is startlingly  
simple, like the faith of a child,  
and yet the most difficult thing to  
which I can ever give myself. Here  
is a dream, God's dream through-  
out all time which is being born  
anew in young lives as God speaks  
again—in our time!

### Guild House Parties

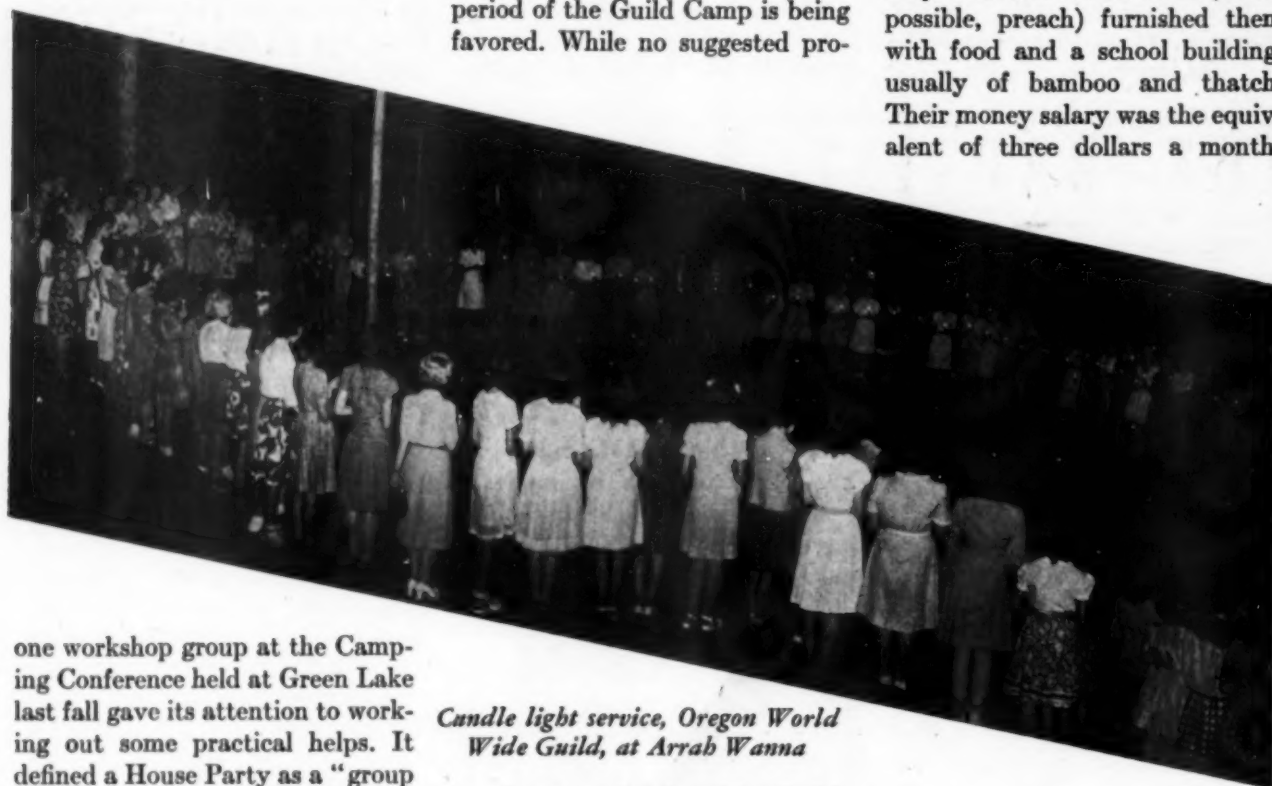
Now that spring is in the air many Guild girls are looking forward to the House Parties they will be attending this coming summer and in the early fall. They stand as a symbol for fun, fellowship and inspiration as well as practical help on the Guild program which carries through the whole year. With travel restrictions lessened this should be a great year for House Parties.

In order to give help to the planners for these House Parties

as to program, were outlined. To help still further the workshop developed a detailed program for use next summer. "Race" has been made the center of the program, using as the theme "A Symphony in Color." It is hoped that as many of the House Parties as possible can be truly interracial in attendance. "Color-Family" groups constitute one of the unique features of the program and the central theme is emphasized. Copies of the program and details for planning have been sent to state leaders. In a number of states the longer period of the Guild Camp is being favored. While no suggested pro-

### The Disciple Plan Among Youth of Burma

While American young people are serving in work camps, vacation schools, and many other altruistic services, Karen young people of Burma served as evangelists in non-Christian villages. Two such are Hla Win Shwe (girl) and Tha Aye (boy) shown on these pages. Many young graduates of seminary and Bible school went out under Thra Maung Yin, field evangelist of Bassein Sgaw Karen Association. The villages where they went to live and teach (and if possible, preach) furnished them with food and a school building, usually of bamboo and thatch. Their money salary was the equivalent of three dollars a month!



*Candle light service, Oregon World Wide Guild, at Arrab Wanna*

one workshop group at the Camping Conference held at Green Lake last fall gave its attention to working out some practical helps. It defined a House Party as a "group of girls from a number of churches who live together for a period of three days or a week-end in a camp, college campus or other setting where complete community living is possible." This differentiates it from a rally where the living situation is not present and also from a Guild Camp which is for a longer period.

The objectives, things which need to be planned for both as to organization and administration, and

gram has been developed for Guild Camps this year the ideas in the House Party program now outlined might well be expanded and developed for the camp of a week or ten days.

*Every Chapter* represented in a House Party or Camp this summer should be the goal. These out-door experiences in living and learning constitute the summer emphasis of the girls' program of the Baptist Youth Fellowship.

Some were supported by groups in America.

Tha Aye worked in Kyontaw village, known as the village of thieves. There was but one Christian family in the village. But people were eager to learn to sing, and it was Christian hymns, along with the gospel message, that Tha Aye taught them.

Hla Win Shwe worked in Shauk-kone village. There was only one





*Tha Aye*

Christian in this village. Only a few children attended Hla Win's school because of poverty. Several different workers had worked in this village for many years. The work here grows up very slowly; now some are very near to Christ.

This is the challenge young people of Burma were meeting before the war! Now they, your brothers and sisters, will be able to kindle again the flame of carrying the gospel to Burma.—*Genevieve Sharp Sowards*.

#### **Mission Study Materials for 1946-47**

Two great themes will be in the forefront of the thinking and study and we hope action of Protestant Christians for 1946-47. It is doubtful that any more timely subjects could be selected for both of them touch the lives of all of us in this one-world of ours. These are *India* and *The Christian and Race*.

Basic materials for all ages have been prepared on both themes and

special denominational programs and resource materials will emphasize what Baptists are doing in these areas. Those who are planning for the missionary outreach of young people will want to use some of the following:

#### **FOR YOUNG PEOPLE, 18-25 YEARS**

*Portrait of a Pilgrim.* A search for the Christian way in Race Relations. Buell G. Gallagher, \$1.00 and 60 cents.

*Discussion and Program Suggestions.* Horace W. Williams. A guide for study group leaders. 25 cents.

*India at the Threshold.* L. Winifred Bryce. \$1.00 and 60 cents.

*Discussion and Worship Suggestions.* Ruth Ure. A guide for study group leaders. 25 cents.

*Study and Worship Programs.* Randolph L. Howard and Dean R. Goodwin. Two Baptist booklets based on the study materials above. 25 cents each.

#### **FOR SENIOR HIGH, 15-17 YEARS**

The basic study material on the home mission theme consists of three fact and action pamphlets:

*Seeking to Be Christian in Race Relations.* Benjamin E. Mays. Gives the Christian point of view on "Race." 25 cents.

*Sense and Nonsense About Race.* Ethel J. Alpenfels. Straightens out misconceptions. 25 cents.

*Know—Then Act.* Margaret C. McCulloch. Gives a variety of action projects. 25 cents.

*Discussion and Program Suggestions for Youth.* Elizabeth Nixon. 25 cents. A four-page pamphlet of worship services also printed separately. 50 cents a dozen.

*Our Country Is India.* Compiled by Rebecca W. Loeffler. Statements by Indian youth and their leaders. \$1.00 and 60 cents.

*This Is India.* Arthur Mosher. Pictorial book on India. 25 cents.

*Discussion and Program Suggestions for Youth on "India."* Ross and Mary Cannon. 25 cents. An eight page pamphlet with worship services, ques-



*Hla Win Shwe*

tionnaires and play, printed separately. 75 cents.

#### **FOR JUNIOR HIGH, 12-14 YEARS**

*One World—One Family.* Frances Nall. A complete course for leaders on "Race." 50 cents.

*Let's Get Together.* Frances Nall and Ursula H. Bostick. An unusual illustrated book for Junior Highs. 25 cents.

*Exploring India.* Rose Wright. A brief leader's guide. 25 cents.

*Tales from India.* Basil Mathews. Stories for Junior Highs to read. 25 cents.

*Fun and Festival from India.* Rose Wright. Songs, games, decorations, recipes, etc. 25 cents.

The major mission study material on the themes of "India" and "The Christian and Race" for co-ed groups will appear in *Young People's Topic* and *Jr. Hi Topic* in the fall and winter issues. However the materials mentioned above are most useful for reference and additional information. The study and story books on the list are especially recommended for reading by all young people. For the outline of the

total missionary education program for all youth groups see the pamphlet, *World Service*. Free.

World Wide Guild Chapters will use the study materials in this section as their basic mission study materials. The special program booklets based on them are listed below. See the pamphlet, *Guild Goals*. Free.

*Study and Worship Programs*. Two booklets by Randolph L. Howard and Dean Goodwin for Alma Noble Chapters. 25 cents each.

*Program Booklet for Sally Peck Guild Chapters* (Senior High). Contains ten home and foreign programs. 25 cents.

*Program Booklet for Ann Judson Guild Chapters* (Junior High). Contains

ten home and foreign programs. 25 cents.

### SPECIAL

Senior High and older young people will be especially interested in two pamphlets for special study and discussion because of their immediate interest. The first might well be studied this spring and summer.

*Messages From Europe*. Yope Bartels and Phillippi Maury. Contains information on the church and Christians in Europe and presents some things to do for youth groups. 25 cents.

*Christian Vocation*. Ruth Ransom. Gives important help and information to young people. 25 cents.

### Summer Service Projects

June 26-August 9, 1946

Do you want to spend six weeks in active Christian service and experience one of the richest and happiest summers of your life? Join one of the Summer Service Project groups this summer: Hammond, Indiana; Sacramento, California; Harlem, New York; Rio Grande, Ohio; Hulett, Wyoming. Write to the Summer Service Projects Committee, 152 Madison Avenue, New York 16, N. Y., for a copy of the folder, "Go Thou," giving details.

## MISSIONARY EDUCATION FOR CHILDREN

### *The Children's World Crusade*

*Dear Boys and Girls:*

No doubt you are hard at work on the Children's Project in the World Mission Crusade—"We Build the Children's Ward of the Baptist Hospital, Managua, Nicaragua." If you do not have your material be sure to ask your teacher to help you write a letter to the State Office asking for a picture-folder, a set of stories, a cutout sheet and an envelope for each boy and girl in your group. Everyone will want to help build this hospital! It is going to cost us \$15,000. That is a lot of money. But if each of us gives as much as we can we'll have enough to pay for the Children's Ward and all the equipment in it. Jesus said, "Let the children come to me, do not stop them: the Realm of God belongs to such as these."<sup>1</sup> This is one way we can help to send the gospel of Jesus Christ to boys and girls who do not know Him.

Sincerely,

*Florence Stansbury*



*Congo Children for Christ*

### Winning Children for Christ in Congo

"Why have you come here?" asked the Chief of Kikimi, as I clapped my hands to greet him.

"We have come to tell you the Word of God," I answered.

"Good!" he exclaimed. At first I wondered if we were welcome. Now I understood that the Chief wanted us to stay.

About an hour earlier, as we approached the village, the Chief's secretary met us. He was surprised to see a white woman. He had heard that a "munde" was coming. "Munde" means white per-

son and may be either a man or woman. However, he was cordial and took us directly to the Chief's house, where all the notables of the village had gathered. The men wore dark blankets, wrapped around them to protect them from the cool humidity of their mountain home. The Chief, in contrast, had a bright red blanket and a head-gear of feathers. The necklace of lion and leopard teeth and the bracelets of metal, dark brown and bronze-colored, were his ornaments. Several of the men had colored stripes on their foreheads and some had marked their faces with white and red clay. This was part of their fetish worship and made them appear more savage.

"You are to stay in the Chief's house," said one of the attendants to me. Then he led me to the large grass house nearby. The windows, of course, were small openings and the front door was a wide lattice-like mat of palm branches, which could be let down to the ground. The interior was decorated with wall mats of colored designs. A mansion in a heathen village! Tata

<sup>1</sup> Moffatt; Mark 10: 14.



*Martha Jane Hackett*

Kilelo, the pastor who was with me, feared to let me stay in this house, but finally, seeing that I did not mind, he went on to another part of the village where he was given a place to rest.

In the afternoon, with the Chief's consent, I gathered together the children. We had a short service and a beginning lesson in reading and writing. When it grew dark we made a fire in front of my temporary home and prepared for the evening meeting. The Chief let his secretary announce the service to the inhabitants of the village. We could hear the loud calls in a language strange to us. Soon the people began to come quietly. It was dark. Only the firelight now and then gave us a glimpse of them. Their eyes seemed to shine in the black night. We told them simply the Gospel story. Our talks in Kikongo were interpreted.

"Mama," almost whispered Nkie the next morning. "I want to go with you. I want wisdom." We took him with us. After a year at Sona Bata he returned at vacation time to his village where he had a school of about twenty boys and girls. As they tried to read and write they also learned the Story of Jesus. The children were hearing

the words of Christ: "Suffer little children to come unto me!"

Neighboring villages of this same tribe have schools now. Most of the older people show no interest in the Christian religion, but they let the children go to the white man's school. One boy is, at present, a student of the Medical School at Sona Bata; another wishes to go to the Training School for Pastors and Teachers at Kimpese; others are pupils of the Central Boarding School on the station. The Bamfunuka are coming to Christ. Those who are capable train to become Christian leaders of their people. Tell the Word of God and it will not return void.—*Vendla Anderson.*

#### **Daddy Is in Burma**

Martha Jane's and Billy Hackett's daddy has returned to Burma. These two paragraphs are taken from his latest letter. How thankful we are that he is back in Burma, for his presence there, his deep faith in God, and courage in face of the great reconstruction program will strengthen the Christian fellowship in Burma:

"And when I speak of a big and tough job of reconstruction I know what I am talking about. Through the courtesy of one of the pilots who flies the 'hump' regularly, I flew in to Bhamo some days ago and saw just what war can do to a town of 30,000 people. It is appalling, but the place where Bhamo was is now occupied by not a single soul, and there is nothing but bomb pits and rubble to show that there ever was a town there. And our property there, with the exception of the Roberts Memorial Chapel, which had a miraculous escape, is almost a total loss. Of course the most important element in the situation is the Christian Community, and they are still there, and they have stood the trial by fire in a fine way. It is upon them that we must



*Billy Hackett*

depend in this postwar rebuilding, but they will have to have money to help. I pray that Northern Baptists will grasp the great opportunity that is theirs to show just how Christian they are by sacrificially giving, in order that the Burman and other Christian Communities in Burma can make a new start in schools, churches and hospitals."

#### **Sunday of Sacrifices**

I thought you might be interested in hearing about our Sunday of Sacrifice. We used two of the letters on two different Sundays and, of course, sent a copy of the letter home with each child. We only had opportunity for three of the letters to be read aloud in the Department and we had those read by the children. The children were each given a coin card. The teachers helped too, but not as much as might be thought when you hear the amount of our offering. Some of the cards had \$2.00 but others had quite a bit less than \$1.00, but our total offering was \$26.50. A boy and a girl took our offering forward in the church service on December 9th.

It is undoubtedly true that some of the money may have been given



to the children by their parents, but some of the money was a real sacrifice. Naturally there were many cards that were never returned. We tried to get the children to tell how they got their money and some whom we know definitely sacrificed did not want to tell "how." There were a few who did tell.

"I helped my mother and run errands for my next-door neighbors."

"My money was giving to me for my birthday. And I put it in my folder for missionary work. Best wishes."

"I was glad to earn this money for missions. I earned this money by washing dishes, and when I was given a nickel for candy I put the money in my folder."

"I earn a \$1.00 of this money on Halloween. And I earn a dime of it by not going to the show one week."

"I earned it going to the store." Just thought you would be interested.—*Ellanora Walker.*

## WOMEN OVERSEAS

(Continued from page 241)

but was met with Christian courage and resourcefulness. Her earliest interest in missions came through the stories her mother told in Sunday school. Through the years her interest deepened and while dean at Camp Ataloo, Ocean Park, Maine, she felt sure of her call and applied for appointment. She is studying at Andover-Newton Theological Seminary. Her membership is in the Washington Street Baptist Church of Lynn, Mass.

ELIZABETH MOONEY was born in Dallas, Texas, and her family soon moved to Arkansas. Government work took her father to Washington, D. C., and she received her education in Maryland and Washington. She is a member of the Chevy Chase Baptist Church of Washington. She graduated from high school with honors at 16 years of age, and began teaching two years later, going to college evenings to secure her A.B. degree. Later she received her M.A. in Psychology from George Washington University and took further work at Biblical Seminary in New York. After a summer at Ridgecrest, contacts with world-known Christian leaders widened her vision and she prayed for a larger service. Reading of Dr. Frank Laubach's work in adult literacy led her to secure work with him in order to help open the Word of God to millions who cannot read the way of salvation for themselves. This has become her first interest in foreign service. Educational work in the Bengal-Orissa Mission will give her many opportunities to win Indian friends to lives of devotion to Christ.

ALLISON L. OSBORN became a Baptist by conviction during her

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high school years. The World Wide Guild gave her an avenue of training and service that developed Baptist loyalties and a deep interest in foreign service. She was born in Cambridge, Mass., was baptized in 1936 and is now a member of the First Baptist Church of Bridgeport, Conn. Her final dedication to Christian service came while she was a freshman in high school. For higher education she




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chose the combined course of study offered by the Baptist Institute for Christian Workers, and Teachers College of Temple University, Philadelphia. For a few months, she was school visitor for the Phil-

adelphia Board of Education. In December 1943, she became Defense Area missionary for the two Home Mission Societies. She will take further training before leaving for her field in South China.

It is the prayer of our Society "that our daughters may be as corner stones, polished after the similitude of a palace." "The Lord bless you and keep you, the Lord make his face to shine upon you and be gracious unto you; the Lord lift up the light of his countenance upon you and give you peace; in your going out and in your coming in; in your laying down and in your rising up; in your labor and in your leisure; in your laughter and in your tears; until you come to stand before Him in that day that has no sunset and no dawning. Amen." (Form used by Studdert Kennedy.)

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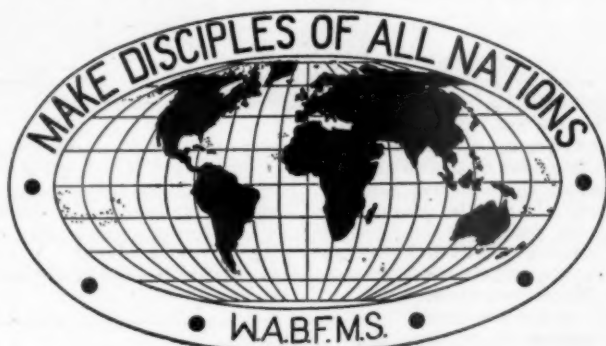
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## TIDINGS

(Continued from page 243)

Missionary development under her leadership has been, therefore, almost a foregone conclusion. The years just past have seen marked expansion on all Home Mission fields, with a unity of purpose and a concerted approach.

To thousands of Baptists throughout the Convention territory, the service in which Miss Brimson now wears, will suggest the respect and admiration in which she is held by the constituency. Few denominational leaders are so beloved, few so well known. Welcome always as a speaker, her counsel has been widely sought not only along the line of work for women, but in cooperative projects within and beyond the denomination.

As Miss Brimson entered upon Christian service as a vocation, she said: "To do any other kind of work never entered my mind. I

have only one life and I am constantly thankful that I may use it in definite service for the Master." Perhaps this simple statement, eloquent in its sincerity, contains the key which discloses the value of the contribution which Miss Brimson's personality has made for more than a quarter of a century.

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### Books Received

(Continued from page 227)

*Justice and the Social Order*, by EMIL BRUNNER, Harper and Brothers, 304 pages, \$3.00.

*Spurgeon's Illustrative Anecdotes*, edited by DAVID OTIS FULLER, Zondervan, 117 pages, \$1.25.

*Choice Illustrations and Quotable Poems*, by A. BERNARD WEBBER, Zondervan, 114 pages, \$1.25.

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### A Correction

MISSIONS regrets that the name of Miss Isabelle Gates on page 112 in the February issue was incorrectly printed as Isabelle Crates.

Page 256



## SOWING THE SEED OF THE GOSPEL IN THE HEARTS OF MEN

● The following letter was received from a man in Puerto Rico:

● "For some time I have had a standing order for 100 copies of THE UPPER ROOM (in Spanish), and have been giving a copy to each of my companions where I work. Several weeks ago I made up my mind to discontinue this, because I felt that they did not appreciate the value of that which I found so helpful, and because it entailed the sacrifice of a part of a very limited income.

● "After the letter was written, cancelling the order, I kept thinking of it, and something within me seemed to tell me that I had acted too hastily. I felt a deep sorrow, which one feels when he commences a good work and then gives it up. About this time the shipment of the 100 copies for the next quarter arrived, as my letter had not been received in time to cancel the order for this shipment. My soul experienced great joy and at once I made up my mind to continue the work which I had begun. Please continue to send me the 100 copies forever. The seed of the Gospel has to be sown in the hearts of men."

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# Time Is Running Out



APRIL 30 marks the end of our 1945-46 Northern Baptist fiscal year. Our progress toward our Unified Budget goal of \$3,600,000 has been good, but it will need extra effort during these final weeks to achieve it.



Denominational leaders, who are looking ahead at our long-range goals, are asking that we make *an even greater effort*, and go over the top on this year's budget by several hundred thousand dollars.



The reason for this is that by April 1947, we are aiming to lift our budget receipts to \$4,400,000, and by April 1948, to \$6,000,000.



Our Finance Committee, after making a careful study of our missionary program has told us that \$6,000,000 a year is the amount required to give adequate support to our world-wide missionary enterprise. So it is planned to lift the Unified Budget to that figure and then "level off."



In our progress toward our ultimate goal, time is of the essence. The sooner we start lifting, the greater the chance of success, and the less difficult the final effort.



The way to help put this year's budget well over the top will be by completing all missionary budget pledges by Easter, and by making a special Easter offering for missions as well. Let us make Easter a day of victory for our whole world-wide undertaking!

## NORTHERN BAPTIST CONVENTION